

8/12
SOULS.

A

DEPOSITION

OF THE

Doctrines and Religion

OF

Mr. John Bapt. Renoult,

Lately a Priest and Preacher in the

Great Province of Gray Fryars in France.

(As he Entitles Himself) *The Author of the infamous Book*

Deliver'd in his Preaching, Writing and Conversation.

*entitled
La Madona.*

BY

MICHAEL DAVID, Minister of Christ in the
French Congregation of KILKENNY.

2. John 4. 10, 11.

Whoſoever Tranſgreſſeth and Abideth not in the Doctrine of Chriſt,
hath not God. He that abideth in the Doctrine of Chriſt, he
hath both the Father and the Son: If there come any unto you
and bring not this Doctrine, Receive him not into your Houſe,
neither bid him God ſpeed, for he that biddeth him God ſpeed
is partaker of his Evil Deeds.

Printed in the Year, 1708.

THere are many unruly and vain Talkers, and Deceivers whose Mouths must be Stopped, who subvert whole Houses, Teaching things which they ought not. Rebuke them sharply, that they may be found in the Faith Tit. 1. 16. 10. 13.

Because thou art Luke-warm, and neither Cold nor Hot; I will spew thee out of my Mouth, Revel, 111. 16.

Lupus ovi gustur apprehendit; Diabolus fidei hæresim persuasit. Tu taces, non increpas, ne fortè offendas, O mercenarie? Lupum vidisti, & fugisti. Respondest fortè, Ecce hic sum, non fugi, Fugisti quia tacuisti; Tacuisti quia timuisti. August, Tract, 46. in Job.

Canes latrant pro Domino suo. & tu non vis me latrare pro Christo: Hieron:

Then let Men do what they will; I am resolved; with God's Assistance to Perform my Duty, by Declaring what Abominations I, and others heard and saw, and to leave the Events to God, fearing not Men, who are not able to kill the Soul, but rather fearing Him, who is able to destroy both Soul and Body into Hell.

MICHAEL DAVID Verb
Divini Minister.

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A B S T R A C T

Of the Doctrines of Mr. *Renoult* in his
SERMONS Delivered in the
 French Congregation of *Kilkenny*.

THis Abstract was made by me Michael David, Pastor of the French Congregation of Kilkenny. I do protest before God, I say nothing here, in matter of Fact, about the Doctrines of Mr. Renoult, but what I have heard, having Written it immediately after the Sermon, and having Read it to my Sister (a person of years, and well instructed in Matters of Religion) and often to others of the Congregation, who had heard it with us.

1st. **O**N Sunday the 27th of *MAY* 1705. A *Whitsunday*, Mr. *Renoult* Preach'd on *Eph. iv. 30. Grieve not the Holy Spirit of God*. After Sermon he went to the Sacred Table, he participated to the Bread and Wine. M. *David* Minister was at his side, Mr. *Renoult* Administred to him the Bread, when M. *David* expected the Wine, Mr. *Renoult* turned unto him his Back and left him there, and Administred the Bread to the People Mr. *Renoult* seeing M. *David* up, said that purposely he had not given the Wine unto *David*. M. *David* hearing that, called again upon God, and participated himself of the Wine, and Administred the Wine to the People who had Received the Bread, (He did that according to his Charge, and as they were hitherto used to do, when one Administred the Bread, the other the Wine) Mr. *Renoult* seeing that,
 A Exclaimed,

*Allons nous
en. Messieurs,
Allons nous en,
Il prend ma
place.*

Exclaimed, *let us go out Sirs, let us go out, he takes my place*: Some of those that were there upon their knees to Communicate, required of him instantly he would Administer unto them the Communion under the Two and Kinds, not only under One Kind. He refused to Administer it under Two Kinds: Many having Received by him only the Bread, he would have them to go out, *let us go out Sirs, let us go out*, said he. And then he Abandoned the Secret Table, with eight or nine who obeyed him, and went out without Finishing the Communion Service, without Thanksgiving, without Blessing. 15 or 16 remained upon their Knees to Communicate by M. David's Ministry under the Two Kinds. And M. David performed and finished the Communion Service Peaceably, as 'tis Prescribed in the *English* Liturgy.

That Mr. *Renoult* did actually, A Proceeding unheard hitherto in the Protestant Church; which none but one Bred amongst *Gray-Fryars* could be able to do. Tho' perhaps his designs was not to introduce Popery, yet it is Evident, that he did it Purposely: It appears that he did it, that he could Write to my Lord Duke of *Ormonde* (as he did immediately after,) That the Congregation would not Receive the Communion by M. *David's* Hands, and that by that means he could persuade his Grace to put M. *David* out of his Place, and that he might be the only Minister of the *French* Congregation in *Kilkenny*. What he did here, he had Premeditated it; he made a Cabal for it, all the week before, that the People would not Receive the Communion by M. *David's* Hands. And (which is very Remarkable, and which Proves it,) the most part of those that Communicated only under One Kind, and followed him, were Persons unknown unto M. *David*, and so, who could not be his Enemies, if they be Christians; but who had been so weak as to suffer themselves to be seduced for this Action; whereof, some afterwards Certified to have a great Regret for so doing!

O Fine use of the Holy Sacrament, for one who calls himself Minister of Christ, to Administer it under One Kind only, to Refuse the Wine to the People, to Abandon and Command the People to Abandon the Communion Service without Thanksgiving, without Blessing, and that for the Disunion of the Communicants, and to serve his Execrable Ends.

II. On Sunday the 23d of September 1705. In his 2d Sermon on *John*, v. 29. *Search the Scriptures*. A part of this Sermon was to the Praise of the Religion of *Mahomet* and of his *Alcoran* well specified. He said that that *Alcoran* was good, he endeavoured to prove that it was to be approved, except (said he only) a little History of a Bird, which flyed away; he did not approve it, but all the rest of the *Alcoran*, according to his opinion, was good, without making any other Exception. It seems he should at least Except what that *Alcoran* sends into Hell, all those who say that Jesus Christ is the Son of God. But we shall see hereafter what he Preaches and Writes on that Subject.

III. On Sunday the 21st of Octob. 1705. 3d Sermon on *John*, v. 39. Persevering to Recommend *Mahometan* Religion, he said Expressly, that it was grounded upon Traditions of immemorial times. IV.

IV. On Sunday the 4th of Novemb. 1705. The 4th Sermon on John 5. 39. On the Preceding Sunday, Mr. David had Preached of the Necessity of Grace, according to the Article of the Confession of Faith on that matter. Mr. Rennoult bethought himself in this Sermon of refuting the Doctrine of the necessity of Grace: he said that we are able to do all by our selves; that people ought not to meddle themselves with passages which stand in need of Commentaries, as this was, *No man can come to me except the Father which has sent me, draw him*: That it is enough for People to be saved, to keep these Commandments, *thou shalt not kill, thou shalt not commit Adultery. Thou shalt not steal.*

This is a very easie Religion which he proposes to the People as sufficient to be saved. People without being obliged to believe so many things which are troublesome to the Spirit, and to the Heart; without troubling themselves with Articles of Faith, whatsoever they might be, must only abstain from wronging their Neighbours, and they shall be saved without more ado. Oh! how easie is this Religion in comparison of that that Jesus Christ and his Apostles Taught us, and for whose Confirmation they suffered Martyrdom?

V. On Sunday the 18th of Novemb. 1705. On Eccl. 1. 14. *All is Vanity.* Amongst the Vanities of Vanities of this World, he put and specified the reading of the Holy Scriptures in the Originals. What avails said he, to Read Scripture in the Original Hebrew or Greek? That is to say, more than the Papists say on the Controversies betwixt them and us on this Matter.

VI. On Tuesday the 25th of December 1705. Christmas day, on Luke 3. 18. *Which was the Son of Adam; which was the Son of God.* This Text was taken by him, his whole Sermon made to prove that that Jesus Christ was the Son of God, it was through Adam; and that he is the Son of God, happened in time. He begun his Discourse saying, that in this Genealogy of the Lord by St. Luke, whereas we read in the English and in the French Version betwixt every Name the word *Son of*, we should put betwixt every one the first Proposition of this Genealogy; and thus we should read *Jesus Son of Heli; Jesus Son of Mathat, &c.* And then, *Jesus Son of Seth; Jesus Son of Adam; Jesus Son of God*; And that by that means we would have a proof that *Jesus is Son of God*. Explication 1. which is against good Sense; Who sees not that here is a Genealogy? Who ever read a Genealogy in that manner: He says that he took this Exposition from some French Author. He should leave it unto him, and not take it from him. The Author from whom he took it (*Jean Despagne*) gave it without considering the Dangerous Consequences that might be drawn from it, since he fighteth very well else-where against Socinians who deny the Eternal Divinity of Jesus Christ, which Heresy the new Socinians do pretend to Establish by this Exposition. 2. If this Exposition be admitted, the whole first Proposition of this Genealogy is to be put betwixt every Name of it. Now this first Proposition is, *Jesus being, as was supposed, Son of Joseph*;
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Then

Then in the end we should read, *Jesus being as was supposed Son of Adam. Jesus being as was supposed Son of God.* Where is a Christian that would read it thus? 3. He did own that here is a *Genealogy*. That being so according to this Explication we must say, (And 'tis that which Mr. Renoult would have us to Inter from it, and believe) 1st. That *Jesus Christ* was made the Son of God, but in time. 2^d. That he was made the Son of God, but through Men, Namely through those mentioned in the *Genealogy*.

From that Explication Mr. Renoult is come to endeavour to prove that *Jesus Christ* was the Son of God made such in time, (and consequently not such from Eternity) to that end he supposed four Foundations, Four periods of Times, to make the Filiation of our Lord *Jesus Christ*, just as the *Socinians* do.

Here observe, that there are chiefly Two French Devilish *Socinian* Books, which appeared these last years, from which this Mr. Renoult draws this and other Devilish Doctrines against the *Trinity* and the eternal Divinity of *Christ*, &c. One intituled, *le Platonisme Devoilé*, made by one Named *Souverains* who had been deposed from his Ministry in a Synode of *Poitou* in *France*, for his Heresies, which after that he spread abroad in *London*. The other intituled, *les Raïsons des Scripturaires*, some say that a French Doctor who Dy'd last year in *London*, was the Author of it. This Renoult's Doctrine is to be found in those Devilish Books, expressly in *Platonisme dévoilé* p. 313. and in the *Scripturaire*, p. 28. 41. 88. 127.

1st. (Said Mr. Renoult) *Jesus* was made the Son of God, (he did not say was *Manifested*, or *Declared* the Son of God, but *made*) by his Conception. 2^d. By his Charge. 3^d. By his Resurrection. 4th. By his Ascension into Heaven. As to the Eternal Filiation of the Son of God; he never spoke a word, he suppos'd it continually to be but Temporal; so that, according to his Opinion, it must be said, that our Lord *Jesus Christ* was made Son of God, not only in time, but also by degrees. Likely a quarter part by his Conception; half a part by his Office; the three quarters by his Resurrection, and at least wholly by his Ascension into Heaven; since his Opinion is, that he was made the Son of God by those Four means which have been Successive in different Times.

VII. On Sunday the 12th, of *May* 1706. A *Whitsunday* on *Act. 11. 4. And they were all Filled with the Holy Ghost*: Here he Discoursed of the *Trinity*, he quoted very well the passages of Scripture which prove it, Then he came to the Question, whether what we call the Father, the Son and the Holy Ghost were distinct Persons in God-head, or not, and how? To answer unto it, he said, 1st. That the word *Person* when we speak of the *Trinity* is not to be taken in the Sense we take it. (He should say in the sense we understand it, when we speak of humane Persons, in which three Persons are three different Substances, or Essences, and that would be well; but that was not his meaning; his meaning was, as it will appear most evidently

dently afterwards, that the word *Person*, is not to be taken in the sense the Church takes it, (speaking of the Persons of the Trinity.)

2d. He said, That the word *Person* is to be taken in the sense the Latins; (viz. the Latin Authors oppositively to the Divines) do employ it! He did not explicate in express'd words, what was the sense of the Latin Authors in the use of the word *Persona*; That would have caused horror for him amongst his Hearers: Whatever it may be, he would have us to take that word *Person* in the meaning of the *Latins* oppositively to that of the *French* (and likewise to that of the *English*, which is the same,) for he opposes one to the other, *Not in the meaning of the French, but in the meaning of the Latin*, says he. And thence it appears Evidently, that if Divines both *Latin* and *French*, to take that word *Persona*, as they do, to signify a *Suppositum intellectuale*, an *Hypostase*, or *Subsistence*; 'tis not according to that meaning, he would have that word to be taken in Matter of *Trinity*; for, that is the meaning of the *French* when they Employ it, which he Rejects. Let us see then in what Sense this word *Persona* is Employed by the *Latin* Authors different from that of the *French*, that we may Discover this *Mr. Renoult's* Meaning. There are but Two Acceptions of it. 1st. To signify some Quality or Extrinsecal Appearance, as when they say, *Judex non debet personam divitis in judicio respicere præ paupere*, or *Exuere personam Judicis & induere accusatoris*; or when they do Employ it to signify those eminent Figures in Buildings, which cast water through their Mouths or Bills. Sure 'tis not in that sense he would have this Word *Person*, to be taken here, for there would be no sense at all. So remains the other Acception of this Word, which is the most usual, namely to signify an *Actor*, a *Player*, a *Master*, a *Mummer*. *Persona propria dicitur facies confecta à Personando in Theatris. Sic Actores in Theatris Personæ dramatis dicuntur.* And that is the meaning which he would have to be understood here, when 'tis spoken of the Persons of the Trinity. 3d. That we could not doubt that that was his meaning here; he in this Sermon, immediately after, expressed himself plainly on it. I will give you (said he) a good Comparison, which will explain the whole matter, (And here he applauded himself for so fine a Notion) Conceive (said he) a King sitting in his Throne, who Judges and Reigns; Conceive the same at the same time, which is not possible for one Man, but (which is possible to God, said he) at the Head of his Armies and who is at the same time in Embassy; That cannot be in one Man, but that is indeed in God; And 'tis that which makes Men to say, that there are Three Persons in God. Which is a meer *Tabellius*, the Execrable Doctrine of *Servet*. Yet this *Mr. Renoult* had Read in the Divine Service immediately before the *Symbote* of *St. Athanasius*, which is directly opposite to that Doctrine. Doctrine whereby they Teach, that there is no other distinction, but Verbal, betwixt the Three adorable Persons. That as there is, but one *Essence*, there is also but one *Person* in God, who hath Three Names, who calls himself sometimes the *Father*,
some-

sometimes the Son, sometimes the Holy Ghost, according to the diversity of his outward operations.

Which is to deny the *Trinity*; to make of the *Trinity* but a Play of words; to Transform God into an Actor, a Player, a Masker, a Mummer, who Plays Three parts at the same time, and who because of that, is taken for to be Three, tho' there is but One. 'Tis to Reject Christian Faith, according to which we say, *There is one Person of the Father, another of the Son, and another of the Holy Ghost*. 'Tis to look as Chimeras, on that which the Holy Scripture saith of the Father-hood of God the Father, of the Eternal Generation of the Son, and of the Procession of the Holy Spirit. Since, according to this Heresy, all that which makes the Distinction of Persons in God, consists only in the Diversity of the outward operations of God towards Creatures, it will necessarily follow, that there were not Three Persons in the Divine Essence before Creation, and which is more; Since there is an Infinite Number of operations of God towards Creatures, it follows also that there is a thousand of Million of Persons in God from the Creation? Where is a Christian, who would not be struck with Horrour at the Hearing of such Doctrines?

VIII. On Sunday the 26th of May, 1706. On 2. Tim. 2. 19. *Let every one that Nameth the Name of God, depart from Iniquity.*

His whole Sermon was grounded upon this False supposition, That one may make good works to Salvation without Faith. He supposed a Wild American Man, who Lives Morally well, who nevertheless knows not God, and an Orthodox who Lives not well. On that he made the Question who of these Two is more worthy of Salvation? An Orthodox would Answer, Neither of them, because that knows not God, and his Living Morally well, cannot deserve Everlasting Life, and this Lives not well. Mr. Renoult said, sure it is the American.

If this Doctrine be Admitted; it is rashly and in vain the Apostles exposed themselves, to Death for Christian Faith. If they had Preached but good Works without Faith, without the knowledge of the true God, only that Men should live Morally well, to be Saved, Nations had not contradicted them, and they had not suffer'd Martyrdom; And as many that have been Martyrs for Christian Faith, have been so many self-murderers.

According to that Doctrine, in the Application of this his Sermon, he Declaim'd against the Reformers, he laid blame upon them, as having not Reformed Manners. They should, (said he) have apply'd themselves to Reformation of Manners, rather than to the Reformation of Doctrine.

IX. On Sunday the 2d of June 1706. On Coloss. 3. 2. *Set your Affection on things above.* Mr. Renoult said it was true, he had Preached lately, that it was Vanity of Vanities, and useless to Read the Holy Scripture in the Originals, Greek and Hebrew; but that that was to be understood when one proposes it to himself as an end, and Lives not well. Who sees not, that this Exception is of a Man who seeks how to Escape, and makes

makes way to himself through what he can? Some time before a Learn'd Doctor and Dignitary had disputed strongly against Mr. *Renoult* for Christian Faith, almost a whole day long, in presence of others. Mr. *Renoult* was very Angry with him; he took here Opportunity to revenge himself of him, thus; he added I say more, I say that study even to Divinity is vanity in that sense, (when one Proposes it to himself as an end, & lives not well) There is an example of it amongst us in one (said he) who after 40 Years of Application to Divinity, got by that crakt and broken Brains, Every one of us, (said he) knows it very well.

X: On Sunday the 18 of *August* 1706. On *Psal.* VIII. *What is Man, that thou art mindful of him, and the Son of Man &c.* This Psalm is a Prophetical one of Jesus Christ. Our Lord applies it to himself *Mat.* 21. 16. St. Paul applies it to Christ, 1. *Cor.* 15. 27! *Heb.* 11. 6. Yet Mr. *Renoult* would have it to be understood (not of Christ, not of Adam in innocency, but) of the Sinner Man, and not only that, but also, (and he repeated it several times) of the Reprobate Man. Indeed one must have lost his Senses, or be moved with great hatred against Christ to utter such things.

XI. On Sunday 20. of *October* 1706. On *Psal.* 307. 23. 32! *They that go down to the Sea in Ships, that do business in great Waters, &c.* Mr. *Renoult's* Wife was newly come from *London*; this Sermon was expressly Deliver'd for her. In all this Sermon he endeavoured to prove that every Wind and Storm is a true Miracle of God, made by God immediately, and not coming from the second causes! And he said expressly that, what *Moses* his rod, was turned into a Serpent, that what Waters gushed out of the Rock &c. that, what Jesus Christ had made blind Men to see, and had raised Dead Men, &c. was not a greater Miracle than this (Tho' nothing extraordinary in it.) Is not his Wife after that very considerable for whose sake God made a Miracle as great as all the Miracles our Saviour ever did? For Application he said, Lest one would say I Preach only for one Person, (his Wife) I observe also that Persecutions, as you have suffer'd in France, were Winds and Storms, &c. What Miracles also?

Is not that to disgrace the Miracles of our Lord Jesus Christ? To confound natural things with Miracles? If Wind and Storm are true Miracles, as he Preaches it, it will follow that when Jesus Christ bid the storm to cease, he made a Miracle to Spite God the Father by another Miracle he did, which was contrary to it.

XII. On Sunday the 3d of *Nov.* 1706. On *Psal.* 94. 9. *He that formed the eye, shall he not see?* He asserted that it was a Problem, Whether happy Souls did see in God all things which pass on Earth, or not? That is well for a *Papist*, but not for a *Protestant*.

XIII. On Tuesday the 31st of *Dec.* 1706. Day appointed for Thanksgiving. On *Revel.* 5. 13. *Blessing and Honour, and Glory be unto him that sitteth upon the Throne, and to the Lamb for ever and ever.*

Here Mr. *Renoult* discovered plainly his *Faith*, which he endeavours to persuade others. He divided his Discourse into two parts, according to two Objects of Adoration he proposes to himself. Christians have but one Object of Adoration: Namely God. But Mr. *Renoult* hath two: If he Worshipeth the *Lamb*, he Worshipeth not God; If he Worshipeth God, he Worshipeth not the *Lamb*. The first part was of the Adoration of God; the second of the Adoration of the *Creature*. In the second part, 1st, he endeavoured continually to prove that by the *Lamb*, we must not understand God, but the *Creature*. 2^d. That the *Ancient Fathers* Adored not this *Lamb* (these are his own words in *French*) that only it was foretold he should be Adored in time. He alledged here the Passage of the 2^d, *Psal.* *Kiss the Son lest he be Angry*. He said well that by that *Kissing* was meant Adoration; But (said he) that signifies not that this *Lamb* was Adored at that time, but only he should be Adored under the *Gospel*.

3^d. He undertook to prove that the *Lamb* was not God. His great Argument for that, was, The *Lamb* humbled himself; Now (said he in expressed Words) God cannot be said to have humbled himself. What? It was not then God who humbled himself, taking our own Nature in Unity of Person, that he might die for us? *Renoult*, the Lord Rebuke thee. One of Mr. *Renoult*'s followers Asserted to M. *David*, in presence of another Person, that this *Renoult*'s Assertion, at which M. *David* was so much Scandalized, could be good. 4th. On that Assertion laid down as a Ground for his Building, he made to himself this Objection. This *Lamb* is a *Creature*, they will say, but, must we Adore the *Creature*? Is not God, who is only to be Adored? He answered; There are three Answers to this Objection, 1st, that it is an Objection against that which he Asserts that a *Creature* might be Adored) whereof, said he, the last is more Satisfying than the two others (these last words are a hole to escape if it was possible. He follows in this, just the Style of his Masters the *French Socinians* above named, who say every where in their Books, not, *I say*, or *we say*, but the *Unitarians* (as) yet he brought these Answers, and made them good as much as he could with many Arguments of his own, far from refuting them, as he should do if he be a Christian, or not bring them. The 1st, is (said he) The reason why we must Adore God, is because he bids us to Adore him; Now (said he) If God did bid us to Adore the Sun, we should Adore it, (these are his own Expressions) He bids us Adore the *Lamb*, tho' he is a *Creature*; Then we must Adore him. 'Tis true (said he) that God said, *Thou shalt Worship none other but me*; But you should observe that God is the Law giver, and therefore he is above his Laws; he may *Abolish* them and make *Exception* in them; And thus he may bid us to Worship the *Lamb* tho' a *Creature*.

According to this Doctrine, The reason why we Worship the *Lamb*, our Blessed Lord and Saviour, 'tis not because he is in himself to be Worshiped, but only because God Commands it, and that by a Commandment which

which makes an Exception to the Law: *Thou shalt Worship only thy God. Renoult the Lord Rebuke thee.*

Further, according to this Doctrine, God could bid us *Idolatry, Blasphemy*, to not Love him, to give to a *Creature* the *Honour* and *Glory* which belongs unto him only; Even could bid us to Commit all sorts of Crimes. What strange *Idea* of God; Mr. *Renoult* gives us here!

The 2d. Answer is (said he) That there are two Kinds of *Adoration*; there is one *Supreme*, and one *Inferior* (This is taken out of *Le Scripturaire* p. 41.) Here Mr. *Renoult* pleased himself in making good this *Distinction* of *Adoration*, far from refuting it, as he should do if he had been a *Protestant*.

The 3d Answer is (said he.) That *Divinity* is adjoyned to] *Humanity*.

He should say, *Divinity* took to himself *humanity* in unity of Person; And that is the reason why, *Christians* Worshipping *Jesus Christ*, dont separate his *humanity* from *Divinity*, as being united to *Divinity* in unity of Person. But yet we *Christians* dont Worship his *humanity* precisely from his *Divinity*. *Christus non adorandus directe quia homo reduplicative sed specificè qui homo est adoratur respectu naturæ Divinæ, non naturæ humanæ Objectum adorationis est Persona Christi; Fundamentum ejus est natura Divina, Adjunctum natura humana.* That is the Faith of the Church. But on this 3d, Mr. *Renoult's* Answer 'tis to be observed, that 'tis brought here properly to dazle the eyes of his Hearers, which appears evidently. 1st. From that which he asserted before, That *Jesus Christ* could not be true God since he humbled himself, and God cannot be said to humble himself. 2d. Because 'tis here an answer to the Question, how a meer Creature is to be adored, which he affirms, For to answer that it is to be adored as united to *Divinity*, 'tis to give an Answer quite contrary to that which he affirms, and which he endeavours to prove, Namely that a meer Creature taken precisely might be adored. 3d. Here is the Mistry of iniquity which his foregoing Sermons, jointly with this do discover unto us. According to Mr. *Renoult's* Opinion, *Jesus Christ* is but a meer Creature (and not God from eternity) who was made God by his Conception, his Office, his Resurrection and his Ascension into Heaven. According to that Principle this answer, is an answer fit to that Question. 'Tis as if he had said, They ask whether *Christ* who is but a meer Creature, a Man, as I told you he was, since he humbled himself, is to be adored? I answer, yes, since this Man hath been honoured with the Title of God; for that hinders not him from being a meer Creature (as in the *Scripturaire* p. 41.) If we take this Answer according to that Principle, Sure it is an answer to the Question. Is a meer Creature to be adored? But, it cannot be an answer to that Question, if we take it in the meaning of the *Christan Church*, which believes that *Christ* was never a Meer Creature, but that he is God from Eternity, and that in time he took to himself *humanity* in unity of Person.

M. *David* was so much perplexed with Grief to hear such Discourses against the *Divinity* of our Saviour and our God, and to see that the Soul committed

committed to his charge were Watted with those poisonous Doctrines, that he could not hinder himself after that Sermon, to say with a loud voice, at the inward door of the Church, addressing his Speech to some of Mr. Renoult's followers, Is that your Religion, which he Preached? As for me, I protest before God against such Doctrines, and that that is not my Religion, God forbid. At which no body answered a Word.

XIV. On Sunday the 19th, of January 1707 On John 1. 51. *Verily, Verily, I say unto you, hereafter you shall see Heaven Open and the Angels of God Ascending and Descending upon the Son of Man.* In this Text the Scope of the Lord is to say to Nathanael, that he should see hereafter greater Proofs than those he had seen hitherto, which moved him to call him *the Son of God* and *the K. of Israel*. Mr. Renoult observed it very well, and he said he would prove it in this his *Discourse*. Here are the Proofs he brought that *Jesus* was the *Son of God*, and the promised *Messiah*. He brought but two Instances for it, and no more, and those two most Vain and most False. And thus under pretence of Establishing those Truths Fundamental to *Salvation*, he destroyed them as much as it did lie in his Power. The 1st, was Because (said he) Christ was the first of the Tribe of *Judah*, who ever did any *Miracle*. Nothing could be said more Vain, nor more False than that. He should have said, that *Jesus* made abundance of divers *Miracles* by his own power: But because he doth not believe Christ to be a True God, he would not say that; but only that *Jesus* was the *Son of God* and the promised *Messiah*, because he was the first of the Tribe of *Judah* who ever did any *Miracle*. And thus he put the Lord *Jesus* (as the *Socinians* do) in the number of Men by whom God made *Miracles*; only he was the first of his Tribe who made some. And that Assertion that *Jesus* was the first of the Tribe of *Judah* who ever did any *Miracle*, is most False; Witness *Isaiab*, who made *Miracles*, and was of the Tribe of *Judah*, and likely of the *Royal Family*. Witness also the Prophet Whereof 'tis spoken 2 Kings 20. who *Prophefied* against the *Altar of Bethel*. If to be the first of a Tribe that ever did *Miracles* constitutes or proves that such a one is the *Son of God*, and the promised *Messiah*; Then sure, to be the first of all the Tribes who ever did *Miracles*, should be with more reason the *Son of God* and the promised *Messiah*. And then, our Lord *Jesus Christ* could not be such a one. His 2d, Instance was, Christ is the *Son of God* and the promised *Messiah*, because (said he) the *Angels of God* never *Ministred* to any Man (*viz*, before the coming of our Lord *Jesus Christ*) but to *Jesus Christ*, as to the other Men, they were sent to declare unto them some thing or other. Which is most false: Instances are known even unto Children. The *Apostle Heb. 1.* saith, *Are they not all Ministering Spirits, sent forth to Minister for them who shall be Heirs of Salvation.* (Mr. Renoult took this Assertion out of the Doctrine of the two French *Socinian Books*, Speaking of *Angels*, *Le Scripturaire* p. 41. *Le Platonisme dévoile*, p. 5. 16. 103. 104. 105. 149. 150, wherein they do affirm, that under the old Covenant, *Angels* governed the *World*, represented God Immediately, and therefore were adored,

red; but Jesus Christ being come, took their place, and then from being Masters they have been made his *Ministring Spirits* and our fellow *Labourers*; from whence it comes, that whereas they suffered before to be *Worshipped* by Men, they refuse it now, as in the *Revel.* 21. According to that Principle Mr. *Renoult*, will Answer perhaps that in the Passage of the *Hebr.* 1. I cite, 'tis spoken of the Angels under the Gospel, and not of their Condition under the Old Covenant. On that Mr. *David* Proposes to himself with Gods assistance to consider, and he hopes to shew the Falsehood of that Assertion in a particular Treatise; being moved to it, so much the more that Mr. *Renoult* persevering in his Doctrines, (which now he Denies, now he affirms) Preached, and sent to a Lady and to M. *David* many of his own Writings on this Matter.

Thus it will follow from Mr. *Renoult*'s Preaching, that Jesus is not the Son of God, nor the promised Messiah, since that which he is so Call'd, is grounded only upon Vain and most false Grounds.

I Leave after that to the Christian Reader to judge what is Mr. *Renoult*'s Religion, which he endeavours to introduce into that Church, and how great is his boldness in uttering such Doctrines Publickly, from the *Pulpit*, for the Word of God, in the presence of an Old Minister of Christ, And how dangerous it is to suffer such a Man to Preach, Who made already a Party amongst us, Which in Expressed words, repeated again and again, threatned, M. *David*, by an Express Envoy, in presence of Witness: of Mischance and of Schism in the French Congregation of Kilkenny, if he did Preach more against *Socinians*, (these were his words in French.) And that they brought to pass. Mr. *Renoult* had before Administred the Communion with Mr. *David* four times every Year: but in September 1707. Mr. *Renoult* and his followers absented themselves from the Communion, and the Congregation, and the 5th of Octob. 1707. Mr. *Renoult* extraordinarily Administred his Communion to his followers, separately from us, and thus afterwards.

I dont relate here the invectives against many worthy Persons where-with Mr. *Renoult* often stuff'd his Sermons, but only what hath relation to the cause of God, and to the Essential of our Religion. And yet on this Subject, I don't mention many things very dangerous, they told me he had uttered in his Sermons when I was absent; But only I relate here What I have heard my self, and what others have heard also with me. In which God is my Witness that I do impute nothing to him but what indeed he Preached. Thus far for his Sermons, let us see him now in his Writings which are a most evident confirmation of these his Doctrines.

*M. Guillaume
Crommelin.*

II. Critical Notes.

Of Mr. *John Bapt. Renoult*, upon a
Book Intituled the Picture of Socinia-
nisme by Dr. *Jurieu*.

*Le Tableau
du Socinianisme.*

A N D

Reflections upon those Notes by *Mich.
David Minister*.

WE have seen what are the sentiments of Mr. *Renoult* in Matter of the Trinity, and of the eternal Divinity of *Jesus Christ*, by his Sermons Deliver'd in the French Congregation of *Kilkenny*; Let us observe it also in these his *Critical Notes*.

Madam De Laffarelle, an illustrious Confessor of *Christ*, (whom Mr. *Renoult* endeavoured to draw into his impious Sentiments, as she Declared it unto M. *David* and others, even told him that she Complained of it to Mr. *Renoult's* Wife) desiring to dissuade Mr. *Renoult* of his impious Sentiments, and draw him to Christian Faith; (By the Advice and persuasion of Dr. *Abadie* Dean of *Killalaw*) borrowed of M. *David* the Book of Dr. *Jurieu*, made against the Socinians hidden in these times amongst us, under the Title of *The Picture of Socinianisme*, and lent it to Mr. *Renoult*, desiring him he would Read it, Mr. *Renoult* Read it, And (tho' the Book belonged not unto him) he Wrote many *Critical Notes* in the Margin, and in the end of the Book, which he Subscribed with his own Name. Book and *Critical Notes* which M. *David* hath, and he will shew to every one to whom it may belong.

If any sees these *Critical Notes* and knows what is the Genius of the disguised Socinians, will judge easily and necessarily by these Notes: whether Mr. *Renoult* is such a one, or not, Who the more he seeks to hide himself, the more he discovers himself.

Here you have his Notes Translated out of the French without any alteration, and almost word for word.

I. P. 79. Dr. *Jurieu* accuses the Socinians to Assert, that Souls after Death do sleep to the end of the World, and opposes himself to that Opinion. It seems that that pleases not Mr. *Renoult*, he writes in the Margin, that Nevertheless Holy Men of the Ancient Church had this Error as the Socinians have it.

II.

*Les Saints
de l'Ancienne
glise ont eu
une erreur
comme les
Sociniens.*

*The Tr
than 20
kick
judge*

H. P. 119. Dr. Jurieu had said, Good sense and Reason may judge how much important are these Articles of Faith. Mr. Renoult writes in the Margin, *Then Man is able of something, and God made not him a Log.* Who perceives not that that is a Discourse of those who are used to lay blame upon *Orthodoxes* as teaching that Man can do nothing by himself, and that God made Man like unto a Log. [Mr. Renoult took almost all these Notes from the two French Socinians of London, his great Heroes; Namely from *Les Platonisme dévoile*, and *Les Raisons des Scripturaires*. You will find in expressed words and more at large this his Note in *Platonisme*, P. 281. 282.]

III. P. 155. Dr. Jurieu saith, To believe in Christ, 'tis to believe in whole Christ. A Socinian will tell me, I believe in whole Christ; And I have nothing to say against him, till I have Convinced him of Heresie on this. To that Mr. Renoult puts his own Approbation, for which Dr. Jurieu ought to be most obliged to him. He writes, *That reasoning is without Reply.* That is, Mr. Jurieu, I am much of your Opinion, that you must first convince a Socinian that he is an Heretick, before you may say that he believes not in whole Christ. Who feels not what that Approbation doth signifie?

IV. P. 183. 184. Dr. Jurieu brings a Systeme of Redemption which the old Socinians do reject, but which he says that the others (meaning the Socinians of these times hidden amongst us) do admit. Mr. Renoult taking place amongst the last, writes in the Margin, *He who destroys this System, destroys Christianity.* Mr. Renoult judged it was Essential for him that every one should know that he approves what the new Socinians do approve, and therefore he makes here an express Note of Approbation on this. Else to what use this Note?

V. P. 247. 248. Dr. Jurieu brings some passages *Orthodoxes* and well Expressed of *Lactantius* about the Eternal Generation of the Son of God; and by them explicates some other passages of *Lactantius* which are hard and ill digested, and at the same time brings the explication of Dr. Bullus Bishop of *St. Davids*, of those hard passages. That pleases not Mr. Renoult: He writes on it in the Margin, *'Tis a meer Galimatias, which gives Ideas of God, as if God had a Bigg Belly, and was brought to Bed.*

Mr. Renoult will say perhaps, that this Note is to be related to the passages ill digested of *Lactantius*, or to the explication of the Right Reverend Dr. Bullus, of those passages (tho' very pious.) But it appears most evidently that this Note falls on the word *Begotten*, (whereof after the Spirit of God they make use speaking of the Son God, relatively to the Father.) which word don't please Mr. Renoult, which according to his Sentiment gives Ideas of God as having a Big Belly and being brought to Bed. Therefore by begotten, in these words, *Thou art my Son, this Day I have begotten thee*, he Preached so much unto us, and repeated so often, we must not understand an Eternal Generation, as many do, but

The French Socinian Souverain in his *Platon* attacks more only than 20 times y^e R^d Dr. Bull. Renoult following his Master would also kick him here, Whether he doth it with a blasphemy or not, let y^e Christian Judge of it.

*L'homme
peut donc
quelque chose
et Dieu ne la
pas fait
Buche*

*Ce raisonnement
est sans réplique*

*Qui détruit
ce Systeme
détruit le
Christianisme*

*C'est un pur
Galimatias
qui nous donne
de Dieu des
Idées de
Grossesse et
d'Actouchement*

Comme si le
verbe avoit
eu besoin de
se former
peu à peu
dans les en-
traîles du
Pere et dat-
tendoe la
son Terme.

only Christ's Resurrection made in time, (Else there should be a big Belly and laying in God according to this Note) That this Blasphemous Note is to deride & turn into Ridicule the Eternal Generation of the Son of God, it may be seen evidently in the Original, out of which Renoult took it, Namely in the Socinian Book of Sovereign, *Le Platonisme Deroit*, for there, it is to be read twice, so much that pleases our Socinians, p. 113. 114. & 129. Wherein speaking of what says here. Dr. Jurieu, whom he cites, this Socinian says. *As if the Verb was to be formed by little and little within the entrails of his Father, and should expect there till the time to be brought to Bed.* be up.

VI. p. 253, 254. This Chapter is of the *Eternal Generation* of the Son of God, therefore it pleases not at all; Mr. Renoult ~~he~~ undertakes a charge against it, and pretends to shew that Doctor Jurieu is a bad Divine, and that he understands better Divinity than he.

1. Doctor Jurieu had said, 'Tis an *Eternal Generation*, according to which the Son was from Eternity with his Father, as a Child is in the *Womb* of his Mother before he be Born. On that Mr. Renoult Exclaims and Writes, *A Child is not of the same Substance with his Mother Individually but, in Specie. The Comparison is Lame, and it goes contrary to Faith.*

I answer, 1. If it goes contrary to *Faith* and offends it, 'tis contrary to the Faith of a Sabellian, of a Servetian of Mr. Renoult, but not to Christian Faith.

2. Let us suppose this Comparison to be Learn in some respect, 'tis no wonder in matter of those Mysteries; but because of that, it cannot be said to go contrary to Christian Faith, since it was not brought to be taken Rigorously in every respect. 'Tis enough if that on which the Comparison falls, and which one proposes to himself to *Illustrate* by such a Comparison, be not against Christian Faith, that it may be admitted. Now that is to be found in this Comparison. 3. What Mr. Renoult finds here to be bad and contrary to Faith, is, That Dr. Jurieu affirms, that the Son of God, was, by an *Eternal Generation*, from Eternity with God the Father, as a Child in the *Womb* of his Mother before he be Born. (Dr. Jurieu says, that that was the Notion of the Fathers on this Matter) Mr. Renoult explains himself plainly, that it is for that that he *Condemns* Dr. Jurieu, For, says he, *A Child is not of the same Substance with his Mother Individually, but in Specie*, and because of that he says, that that comparison goes contrary to Faith. To conceive well Mr. Renoult's meaning and reasoning, we must joyn here the *Antithese* which he would have us to understand here, viz!

Whereas Jesus Christ is of the same Substance with his Father Individually, but not in Specie.

I pray the Christian Reader to observe well this. This is an Horrible and Monstrous Speech. That signifies most Plainly and Evidently, that, according to Mr. Renoult's Sentiment. 1. It cannot be said of our Lord the Son of God, that he had been from Eternity with his Father a Person distinct from the Father as a Child who is in the *Womb* of his Mother, is a Person distinct

Un Enfant
n'est pas de
la mesme
Substance
que sa Mere
en Individu
mais en
Espere - la
comparaison
cloche et
choque la
Foy.

distinct from his Mother. He denies that. 2d. That it cannot be said, that the Son of God, (is of the same substance with G O D the Father, as G O D.) He Denies and Rejects all that. He says, that to affirm it, as doth Dr. Jurieu, 'tis to speak contrary to Faith. I do believe it, 'Tis contrary to the Faith of *Sabellius*, of *Servet*, and of their *Seſtators*. Here Mr. *Renoult* discovers plainly what is his Faith. And that is the reason why, when the Lady he propoſed to himſelf to ſeduce by theſe Notes, deſired of him, (as ſhe related it unto me and others) that he would ſay and Preach that *Jeſus Chriſt* was *co-eternal* and *co-eſſential* with God the Father, he would never make uſe of thoſe expreſſions, becauſe he doth not believe the Son of God to be a Perſon diſtinct from the Father. That is alſo the reaſon why he Preached unto us, that there is but one Perſon in Divinity, if one would ſpeak properly. That the Word *Perſon* in Matter of the Trinity, is to be taken in the meaning of the *Latin* Authors, that is for an Actor in a *Play*, a *Masker*, a *Mummer*, and not according to the meaning of the Church, and that that one only Perſon Plays three Parts at the ſame time, which one Man could not do at the ſame time; is the reaſon why People do fancy that there are three Perſons in God, tho' there is but one. Indeed one muſt have renounced Chriſtianity to ſpeak thus. After that, 't's no wonder if Mr. *Renoult* extols and recommends ſo much in his Sermons, *Turkiſh* Religion and it's *Alcoran*, and ſaith, that it is all good, except only a Fable of a little Bird which flyed away.

VII. P. 255. Dr. *Jurieu* had ſaid, that *Tertullian* had ſaid, that the Son of God went out of the Womb of the Heart of God his Father, and from thence Dr. *Jurieu* had infer'd, that ſince he went out of it, he was there, and he had been there always, as he was the Divine Underſtanding. Here Mr. *Renoult* ſaith and writes as of his own, what *Sabellians* would ſay and write here, *Who ever denied* (ſays he) *that God had an Eternal Underſtanding?* As if he had ſaid, Thou art very pleaſant Mr. *Jurieu*, to believe that we *Antitrinitarians* do deny an Eternal Underſtanding in God; We always acknowledged and Declared, and we acknowledge that God underſtands, and ſo that he hath an Underſtanding; that he is all Wiſe, and ſo Wiſdom belongs unto him. But becauſe of that, you Chriſtians do take theſe words, *Underſtanding*, *Eternal Wiſdom* as if they were deſigned to intimate Perſons diſtinct in Divinity; That is an Errour. Mr. *Renoult* would not explain here all his meaning; he judged well that what he ſays here, in few words, with an Interrogation, which ſhews that he wonders at this Dr. *Jurieu's* Diſcourſe, was enough to explain his meaning. And indeed that's enough to ſhew evidently that he fighteth under the Standard of the *Antitrinitarians*. (That the Reader may not doubt of it, here you have the voice of his two Maſters the *French Socinians*, whereof he is an *Eccho* here. *Platonisme Devoile*, P. 108. 109. Where is the Unitarian, I pray you, who acknowledges not an internal Verb, an Eternal reaſon which always Subſiſted in God? And *Le Scripturaire*, p. 8.

E

Do

Qui a jamais
dit que Dieu
n'ait pas un
entendement
eternel?

Où est l'unitaire
qui vous prie,
ne reconnoître
un Verbe interne
qui a toujours
subsisté en Dieu
et qui a habité
en Jésus Christ?

Les Unitaires
ne croient-ils

pas que Dieu ait

un entendement

divin, une sagesse

et une puissance

divine?

Mais quelle

raisonnable

appelle ces

attributs Père,

Fils et Esprit.

Que ces compa-

raisons sont

charnelles et

peu propres

pour un sujet

si sublime!

Il y aurait

donc 4 person-

nes en Dieu,

mais que ce

mot signifie

en Théologie

Modus entis.

Do not the Unitarians believe that God hath an understanding and a Divine Power? But what necessity is there to call those Attributes, Father, Son and Holy Ghost? And P. 20. The Unitarians don't question those Divine Proprieties, tho' they don't see to be a cause to say that Scripture calls them, by the Names of Father, Son and Holy Ghost.

VIII. P. 255. Dr. Jurieu to reconcile some hard expressions of some Fathers, with some others wherein they speak plainly and explicitly of the Eternal Generation of the Son of God, says, that those Fathers considered Jesus Christ with Comparison to a Child which is inclosed within the Womb of his Mother, who is perfect, who hath Life, being, Motion and Action, but who is not yet unfolded and separated from his Mother. Which, without doubt, is a reconciling of those Passages of the Fathers. Ingenious and most Judicious, for which Dr. Jurieu cannot be but much Praised and Thanked by all Orthodox Divines, as many did it. But that pleases not Mr. Renoult; 'tis against his own Principles, against his own Faith. He writes with Exclamation against it. *Oh! how much carnal are these Comparisons, and unfit for so sublime a Subject.* ['Tis that which the French Socinian Sovereign saith in his *Platonisme*. P. 29. Speaking of this Dr. Jurieu's Discourse.] To Attribute an Eternal Generation to the Son of God, is (according Mr. Renoult's Sentiment) a Carnal and an unfit expression for so sublime a Subject, 'Tis (according to his foregoing Note,) to give an Idea of God, as having a Bigg Belly, and then laying in. Sure, Mr. Renoult pretends to be wiser than the Spirit of God who Employs this Expression on this Mystery. To transform Divinity into an Actor of a Play, who is able to Play, and Plays Actually three parts at the same time, is, according to his Opinion, the only Comparison which is not Carnal, but good and fit to explain this so sublime Subject.

IX. P. 256. Dr. Jurieu had said, 'Tis then evident that Fathers had said, that there were two existences of the Son; one which was Eternal; the other which began in time; and that those two existences were not different in themselves, as if the Second had given a new being to the Son, but only a new manner of being; as a perfect Child going out of the Womb of his Mother, don't acquire a new being, but only a new manner of being. On that Mr. Renoult accuses Dr. Jurieu as if he did put out four Persons in God-head. He writes, *There should be then four Persons in God, since that word signifies in Divinity, Modus entis.* If we but cast our Eyes on what Dr. Jurieu says here, we shall see that he asserts that those two manners of existence, are but one existence. Yet, Mr. Renoult says on that; Then you say, that they are two existences. What could be more absurd than that, to accuse Dr. Jurieu of making of one thing two, when he affirms in expressed Words that it is but one? But here is the matter. According to Mr. Renoult his Principles, his accusation is true, and therefore he brings it. Mr. Renoult stuff'd his Brains with the Heresies of Sabellius and Serapion. That there is but one Per-

son in God, and that the cause why we conceive three Persons in God, consists only in a simple Denomination of that one Person, which comes from his different outward Operations. He is the same (says he in his Sermons) who is at the same time sitting in his Throne, who is at the Head of his Armies, and in Embassy; and that is the reason why so many conceive one Person to be three. On that Principle Mr. Renoult Argues against Dr. Jurieu thus: All that which constitutes three distinct Persons in God, is but a *Modus entis*, a Manner of being: Now you suppose two Manners of being in Christ; Then you affirm, that there are two Persons in Christ; And by consequence, I have reason to say that you Teach that there are four Persons in God. Sure, if that Principle of Mr. Renoult is good, his arguing against Dr. Jurieu is good also; But unhappily for Mr. Renoult that Principle is most false. For if that which makes the distinction betwixt Persons in God, is only a *Modus entis*, a Manner of being, such as he supposes it, We could not say, *There is one Person of the Father, another of the Son, and another of the Holy Ghost*. Or we must say, Other Person was Jesus Christ when he came into the World; another Person when he Died; another when he arose again, another when in Heaven; another when he was sitting; another when he was standing; for all those Circumstances do make so many differences of manner of being, like unto those (whereof the question is) To be in the Womb of his Mother, and to be out of his Womb, which makes two different Persons, according to Mr. Renoult his Assertion here. Thus those bold Men do play with the *Mysteries* of the Adorable Trinity, of the Eternal Generation of the Son of God, and of the Procession of the Holy Spirit. Was it but by this Critical Note of Mr. Renoult against Dr. Jurieu's Assertion, it appears most Evidently, that Mr. Renoult Declares himself to be an *Antitrinitarian Sabellian*.

X. In the end of the Book Mr. Renoult Wrote these words, *If there is upon Earth such a Religion as that which is fought against in this Book in an invincible manner under the Name of Socinianisme, one must look on it as a Production of Hell, at which every Christian should say Anathema.* Who perceives not that a Protestant would not express himself in such a manner. *If there is, and If of doubting; On Earth; such a Religion under the Name of Socinianisme, as that is fought against here.* All the Socinians and others who wrote against this Dr. Jurieu's Book, in particular the Author of the *Avis Sur le Tableau du Socinianisme*, made all their endeavours to shew that there is no Religion on Earth, such as is that which Dr. Jurieu fighteth against in this Book; That is the Scope of their works. Thus here Mr. Renoult, *If there is on Earth such a Religion, (such a Monster) which is fought against in this Book, under the Name of Socinianisme (but there is none) one must look on it as a Production of Hell, at which every Christian should say Anathema.* Further, 'tis known that none of those against whom Dr. Jurieu wrote chiefly this Book, is willing to be called a Socinian, And

S'il y a sur la Terre une Religion semblable à celle qui est combattue en ce livre d'une manière invincible, sous le nom de Socinianisme, on ne doit la regarder que comme une production de l'enfer à laquelle tout vrai Chrétien doit dire Anathéma.

'tis true also, that if they do agree with Socinians in many things wherein they differ from us, they dont agree with them in many others; was it but in that that these disguised Socinians call themselves *Protestants Reformed*; that they do live in our *Extrinsical Communion*; that they deny to be Socinians; that being amongst us they read the Publick Service as we do; and that to better impose upon us, they Subscribe all our *Confessions of Faith*; Even 'tis, as if it were, an *Article of their Faith* to Subscribe tho' they dont believe them (as it may be seen in a little Book of them, *Intituled, Les Signatures des Articles de Communion*, and in *Le Scripturaire*, p. 3.) They as the *French Privateers* set up now our *Standard*, now their own, as they judge it convenient for them, Whereas the other Socinians do declare themselves plainly what they are, and what they believe: Mr. Renoult says here, That that Religion if there is such a one, is opposed here by Dr. Jurieu in an invincible manner. Who sees not that he utters it ironically, to impose on his Reader? Since he Criticises it, he finds horrible faults in it, he contradicts it, even in the most Essential parts and Doctrines of it. (That is the stile of the two French Socinians his great Heros, who fight against the Adorable Trinity, and Eternal Divinity of Christ, and yet call constantly the Orthodoxes, Orthodoxes and the Hereticks, Hereticks.) He saith, that one must look on that Religion, If there is such a one on Earth under the Name of Socinianism, as a production of Hell, at which every Christian should say *Anathema*. Who would not believe at these words, that Mr. Renoult is far from adopting such a Religion? But all the New Socinians say the same, That there is no such Religion as it is described in this Book; That they are not Socinians because there ar' perhaps, some *Tenets* attributed to this Religion, which they don't admit, or which they do admit with some limitations not mentioned in this Book. And indeed what appearance, is that they would be called Socinians amongst us? They put that Title away from them, as much as they can. Thus Mr. Renoult in a Sermon after he had Preached against the Divinity of Christ, to dissuade the People and persuade them he was not a Socinian, did exclaim from the Pulpit with strength, *Anathema, Anathema* (as here) to the Socinians who say that Christ Died not for us. Which Assertion? Even they say what Renoult says here, *Anathema* to those who say that Christ died not for us, for our good. A *Juglers Trick* to persuade People, who were not able to discover the Trick, that he was far from being a Socinian, and yet Preaches their Doctrines.

It is not of the Socinians.

Et ie suis
affligé d'appren-
dre quelle leve-
la rose dans
les Etats Pro-
testans, tandis
qu'on ne
parle presque
pas dans le
Baptisme.

He adds, And I am afflicted to hear that this Religion listeth up her Head, and is multiplied in the Protestant States, when almost they don't speak of it in Popery! Those that have been acquainted with Abbots of Paris, was it but a little, know very well the contrary to it. That impiety, which the Bishop of Meaux calls a mitigated Socinianism is come to make even a Body amongst them; witness what happened some Years ago. Socinianism was so much introduced into the Society of the Canons of St. Genovieve, that it was spread wheresoever they had Houses. All the

the Chief Members of it were of that *Cabala*; the General, the Assisting, the Visitor, *Ormesac* Prior of *St. Martin* of *Rurecourt*, the Abbot of *Esflat*, *Polinier*, &c. which being known in the Court of France, *Louis* the xiv. Ordered them all to abandon their Offices, and ordered the General Chapter to chuse another General, &c. I could bring many other Instances to prove that this disguised *Socinianism* crept very much amongst *Papists*, and is brought to us by People that went out of their *Monasteries*, chiefly of *Gray Fryars*, who are sent unto us, or who, being *Libertines*, run away out of their *Monasteries*, and come to infect our Congregations, if not hindered. And indeed, if we well consider the matter, this New *Socinianism* is properly the Horrible and Execrable, *Eternal Gospel* of *Gray Fryars*, Mentioned in the *Ecclesiastical History*, which those impious Men call again from *Hell*, to put out, if it was possible, the light of the Gospel of Christ.

Lastly, Mr. *Renoult* Subscribed all these his Critical Notes against Dr. *Jurieu*, his Book, with his own Hand and Name *Renoult*, that no body should be ignorant or doubting, that, that is his Faith he wrote in the Margin of the Book.

The Scope of our *Masked Socinians* is indeed to Establish their own Gospel, and to insinuate it into the Spirits of Men; but because of that, we must not think they would at first plainly and ingenuously Declare what they believe, and what they would persuade others to believe, Such an odd proceeding would be a means to disappoint all their Ambitious projects, and would make them to go for foolish Men, Never an Enemy (of the Trinity, of eternal Divinity of the Son of God, and of Christian Religion) if he be Declared, would be able to form a Congregation of People, like unto himself, saith Mr. *Renoult* himself, in a Pretended Letter to the *Abbot of Vignars*. Therefore Mr. *Renoult* who knows it so well, don't discover himself plainly, but insinuates by little & little the Doctrines of his Gospel in his Sermons, in his Notes and Conversations and Cuningly proposes them under a Cloke of Conformity to those of the Gospel of Christ, tho' they be directly opposite to them, That, if it was not to Abreviate, I would shew by parts. 'Tis true that often he makes bold to Teach and Speak, even plainly some Doctrines of his Gospel, either by an Effect of his boldness, which is, as if it were natural to that sort of *Fryars* amongst whom he was Bred; or also, because through the abundance of his Heart, his Mouth could not hinder it self from speaking. That moves me against mine own Temporal interest, but for the Glory of God, for the Salvation of Souls committed to my Charge, and that I may not be spewed out of the Mouth of the Lord my Master (which would befall me, if I did not it) to expose my self very much, to oppose my self to those impieties, and to unmask this Mr. *Renoult*, who endeavours to make of the *French* Congregation (whereof God called me to be the Pastor for these 12 last Years) a Congregation of People infected with those

De l'aven de
Renoult dans
sa Madona p. 54
n le même
esprit qui a
inspiré l'écrit
à inspirer les
Roques.

Renoult

Un si bête
procederoit
le moyen de
faire échouer
tous leurs
ambitieux
projets, et les
feroit passer
pour fous.
Jamais un
ennemy de
la Religion
se est déclaré
ne pourroit
former une
Assemblée de
gens en tels
que lui, de
sa Cabale
(Renoult en
sa Lettre p. 54)

*M^r Guillaume
Crommelin*

impieties. Which came already to that degree of boldness as to threaten me by one, who called himself Envoy to me by the most part of the Congregation to declare unto me (in presence of witness) *That a mischance would befall me, and that they would make Schism* (which they did from Sept. having a Communion a part, and absenting themselves from the Congregation when M. David Preaches) *If I did Preach more against Socinians* (in expressed words repeated again and again.) And he asserted at the same time that those *Renoult's* Assertions in his Sermons, *Christ cannot be God, since he humbled himself. God cannot be said to have humbled himself, &c.* could be good.

III. Mr. Renoult's Conduct as to the Reading of the *Liturgy* in the French Congregation of *Kilkenny*

1. **M**R. *Renoult* begun by Administ'ring the Communion on a Sunday without reading the *Litanies, &c.*
2. He never, Administ'ring, either the *Bread* or the *Wine* in the Communion, pronounced the words prescribed in the *Liturgy*, but some others of his own.
3. He never read the *Exhortation* which is in the *Liturgy* to prepare People for the Holy Communion, tho' advised he should do it.
4. He never read the first Collect of three in the Morning Service.
5. He almost always (to say not always) never read the last Suffrages in the Litany, which are directed to Christ, *Christ have mercy upon us, Lord have &c.* (I don't know whether that is an Effect of the precept of his great Master *Le Scripturaire* who saith P. 41. *Jesus Christ never requires of Man to direct unto him their Prayers, but he advises his Disciples to pray to the Father in his Name. And there is no Example in the Scripture to prove that Prayers were directed unto him, except he be present, &c.* But I see no other reason of this Mr. *Renoult's* perpetual Omission.)
6. I never heard him to read the Prayer for the time of War, which is in the *Liturgy*, tho' advised again and again he should read it. One would wonder why Mr. *Renoult* is obstinate against that Prayer.
7. As to the Prayer for the Parliament when 'tis sitting, he almost always omitted it. I may tell the Days.
8. For the Day appointed for Thanksgiving the 1st of May 1707. The Government had sent us many Exemplaries of Form of Prayers in French. The whole Congregation was Furnished with them, And M. *David* sent him Exemplaries; Mr. *Renoult* rejected them; He would not read them in the

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the Congregation, tho' sent by the Governmen: But he Read (with his Skinner, whereof he makes use to help him for the reading of the Liturgy) some others of his own making, at which (tho' at the imitation of those that had been sent unto us) if we had endeavoured to answer according to the Exemplaries we had, it had caused a great confusion in the Church; the Skinner saying with a loud Voice one thing, and the People another thing at the same time; One a long answer, the other a short one. And thus he had rendred the Exemplarys the Government had sent us quite useless to the Congregation.

9. On Sunday the 15th of June 1707. In his Sermon, amongst many hundred of Invectives against one (at which he was present) he said of that one, that he was a Mad-Man, who should be sent to the Physitian or to the Surgeon to be cured of that Madness. In the Afternoon at his Reading of Common Prayers (M. David was not then present, but several Persons related it unto him) so much Mr. Renoult plays upon Common Prayers, and sports with them, or rather with God, he Named the same amongst Sick People for whom the Prayers of the Congregation were Desired.

The Success of this Deposition.

M. David to remedy this Evil, and for the discharge of his own conscience, Delivered this Deposition with all humility into the hands of his Grace Will. Lord Arch-Bishop of Dublin, the 31st of July 1707. Offering to take Oath of the Truth of it, and beseeching his Grace to remedy this Evil. My Lord Arch-Bishop Delivered M. David's Deposition about the Doctrines of Mr. Renoult to Mr. Renoult. My Lord Arch-Bishop ordered that M. David and Mr. Renoult should appear before him the 11 of August 1707. M. David and Mr. Renoult being in the presence of his Grace at the time appointed (They had never before appeared together before him.) No Objection at all, was brought against the Deposition; Not one Article of it was Denied, nor a word; only My Lord Arch-Bishop himself made two Objections against the Deponent.

1st. That he was some what dull of Hearing. M. David answered, Then Mr. Renoult uttered those bad Doctrines with a very loud voice, Since I heard them as well as others did, and I can with a good conscience take the Oath of it.

2d. That there was an Address of the Grand Jury of Kilkenny, whereby they desired my Lord Bishop of Ossory would cast M. David out of his Place, as a Disturber of the publick Peace, (M. David had heard, that in the Year, 1705. such an Address in the Name of the Grand Jury, had been Presented to the Grand-Jury by one of Mr. Renoult's Followers, Craving them they would Subscribe it, and that it had been Rejected by the Grand Jury, even with Horror by the most part of them) M. David said to

to his Grace, that that Address was not of the Body of the Grand-Jury, he was most certain of it, tho' it was in their Name, and therefore, that it was False; and that he Protested against it as False. Mr. Renoult affirmed strongly it was true and truly of the Grand-Jury.

3d. My Lord Arch-Bishop pointed at another Paper he had in his hands & said, That is a Certificate of many of your Congregation who Declare that Mr. Renoult is an Orthodox Man. (M. David perceived in that Paper The Subscriptions of three French Men, whereof every one hath two Wives; of others whom he never knew; and of others who would be much perplexed, if Question'd what is Orthodoxy.) M. David answered, Let it be so, 'Tis no wonder if Mr. Renoult's followers do attest of their Master, that he is an Orthodox Man.

Then without any Examination or Debate at all, about the Deposition; Without any Answer of Mr. Renoult to the Deposition, or any Objection against it, My Lord Arch-Bishop Pronounced his Definitive Sentence.

1st. To M. David, saying unto him, Since you are Declared by the Grand-Jury of Kilkenny to be a Disturber of the Publick Peace, whom they desire to be cast out of Kilkenny, I will not admit your Deposition, nor receive your Oath about it; I will have no regard to it; I Annul it.

M. David protested again against that Address as False, And then he presented to his Lordship the Book of Dr. Jurieu against Socinians, wherein Mr. Renoult Wrote his Socinian and Sabellian Notes, as a convincing proof of the Truth of his Deposition. His Grace read pro forma only two of those Notes, and said, they could be excused. M. David told his Grace, I hoped Your Grace would make enquiry about the matters in the Deposition, and remedy this great Evil. My Lord Arch-Bishop answered, I will have no regard at all to Your Deposition, I Annul it, go in Peace. M. David replied, Then My Lord I am discharged in mine own conscience, and I hope also before God, I did my Duty, 'tis enough for me.

2. My Lord Arch-Bishop told Mr. Renoult, I do Declare unto you if it ever happens unto you to Preach such Doctrines, I shall put you out of your place, and I shall Depose you from your Ministry at the first complaint they would make to me about it, And immediately after his Grace went away.

M. David waited on his Grace the 16th of August and told his Grace again, that he protested against the Pretended Address of the Grand-Jury of Kilkenny brought by Mr. Renoult, and that he would prove it was False. My Lord told M. David I was so busy at that time, the Parliament then sitting, that I had no time to examine your Deposition.

M. David

M. David being in *Dublin* wrote to the Worshipful *Mayor* and *Magistrates* of *Kilkenny*, beseeching them to make Enquiry and to Certifie about the *Pretended Address* of the *Grand-Jury* that *Renoult* brought against him. They did it, They sent him to *Dublin* in *Opposition* 1st. To the *Contents* in that *Address*; 2^d. To the *Address* it self, an *Authentick Certificate* Sealed with the *Seal* of the *Office* of the *Mayor*, as follows;

By the *Mayor, Justices, Aldermen* and *Citizens* of the *City* of *Kilkenny*.

Locus
Sigilli WE the *Mayor, Justices, Aldermen* and *Citizens* of the *City* of *Kilkenny*, do hereby Certifie at the Request of the Reverend *Mr. Michael David* Minister of the *French Congregation* therein, that he the said *Mr. Michael David* hath lived in this *City* near *Twelve Years* last past, and during that time hath (to the very best of our *Observation* and *Knowledge*) Lived as became a *Minister* of the *Gospel*, of a *Pious, Innocent, Exemplary* and *Unblameable Conversation*, and as we have heard (do believe) *Teaching* and *Preaching* to his said *Congregation*, none other, than *Sound* and *Orthodox Divinity*; which he likewise several times did in the *English Tongue* in the *Cathedral Church* of *St. Kenny's*. And whereas it hath been Alleg'd that he the said *Mr. Michael David* was formerly presented by, a *Grand-Jury* of this *City*, as a *Turbulent Person*, or one *Misbehaving* himself; We therefore further do Certifie that on strict Enquiry made in the *Book* of the *Presentments* of the *Grand-Jury's* of this *City*, and other *Records*, there neither is, or ever was any such *Presentment* against him the said *Mr. Michael David*, and that, (as we have reason to believe) the said *Allegation* is *Scandalous* and *untrue*. In Testimony whereof, I the said *Mayor* have *Subscribed* my *Name* and *Affixed* my *Seal* of *Office*, and we the said *Justices, Aldermen* and *Citizens* our *Names* this twenty fourth day of *October*, *One Thousand Seven Hundred* and *Seven*.

To all it may concern.

These Subscribed their Names in this Certificate.

1. The *Mayor, Justices* and *Aldermen*. *Adam Haydock* *Mayor*, *Eben Warren*, *Thomas Philips*, *George Birch*, *Josias Haydock*, *John Blunden*.

den, P. Hamilton, John Garnet, Edward Evans, Stephen Haydock,
William Baxter.

2. The Nobility and Parliament Men: Henry Wemys, Richard
Cole, Pat. Wemys, Ja! Agar. Lem. Shuldarn, Rob. Maud, William
Worth, Stephen Sweet.

3. The Sheriffs: Arth. Webb, Vir Comit. Kilken, Edward Baker:
Caleb Tovoy.

4. The Portridge of the Irish Town, William Eyerer.

5. The Members of the Grand-Jury when the Address of Mr. Renoult in their Name was Rejected by them, and of those who were of
the Grand Jury when this Certificate was Subscribed:

Edward Evans, Alderman. Stephen Haydock, Alderman. John
Young, Thomas Young, William Stanley, John Downs, Richard
Moxam, Richard Tunnandine, John Alester, Robert Carr, Simon
Wilkinson, John Vafley, George Hilton, John Waring Secretary of
the Grand-Jury.

6. The Church-Wardens of St. Maries Church, Thomas Date,
How Lecy, of St Kenny's Church, Richard Rogers, Robert Hatton
of the French Congregation, John Veffy.

7. Other considerable Citizens: Robert Shervington, ~~Nich~~
Shervington, Ger. Cooke, John Disbrow, Peter Cantwel, Edward
Butler, William Pearson, John Philips, John Philips Jun. Edward
Plumet, Thomas Sandford, Edward Philips, William Connel, Nich.
Dutort, B. La Barte, Henry Binsmead, John Plumer, John Wall,
Cult. Foster, John Davis, James Davis, James Hasking, Dan. Mar-
kam, Thomas Barnes, A. Lawles, Nich. Bibby, John Wofer, Will.
Beard, Richard Williams, Joseph Smith, George Stotesbury, John
Bibby, Peter Archdekin, Mat. Archdekin, James Cartwright.

*Our Rt Reverend Father in God J. Lord Bishop of Oflory fee-
ing this Certificate in Dublin, and having with him the supposed
Addrels of the Grand-Jury of Kilkenny (which Mr. Renoult
had delivered unto his Lordship, written with Mr. Renoult his
own hand) And his Lordship observing by this Certificate, how that
Address was false, he delivered it unto M. David, and added to
the Certificate of the City of Kilkenny his own Certificate, which
hath been Subscribed, by the Clergy of his Dioceffen, thus.*

These

THESE Certify whom it may concern that M. David who hath been a French Minister at Kilkenny for thele Twelve Years past, hath Behaved himself with all Sobriety, is a Man of good Learning, hath been a Painful Preacher, and is an Orthodox Divine, To all which I Subscribe my Hand this Day being the First of November, 1707.

John Ossory,

Samuel Campion,
William Whitehead,
William Kinneer,
Anderson,
John Aeteson,
Alex. Shivald,

Rob. Mossom Dean,
Lem. Shuldham,
Tho. Way Vicar General,
Paul Duclos,
Sam. Woodrofe,
John Congreve,

To these two Certificates the French Refugees of Kilkenny and round about in the Diocess of Ossory desired to add their own, and they did it thus.

Nous François Protestants Refugees à Kilkenny et aux environs dans le Dioceze d'Ossory, Soucrivous de tout Notre coeur aux temoignages Honorables, Savoir à celui que Monsieur le Maire, Messiaers les Membres du Parlement, les Jurez, les Aldermen et les autres Citoyens de Kilkenny donnent à M. David nôtre tres honoré et tres Cher Pasteur; Comme aussi à Celui que luy donne nôtre tres Reverend Pere en Christ, My Lord Evesque d'Ossory, signé aussi du Clerge de ce Dioceze; Et comme nous Connoissons tous Mr. David d'une façon particuliere, jôissons du benefice de Son Saint Ministere depuis long temps, Nous Declavons aussi de nôtre part, et attestons devant Dieu et devant tous ceux à qui il peut appartenir, que Monsieur Michel David Ministre de Christ, qui est Pasteur en ce lieu Depuis Douze ans, nous a Grandement et Constamment edifiés par ses Sermons dont la Doctrine a Toujours esté pure, conforme à l'Evangile de Christ, et à la Confession de foy de l'Eglise, En particulier par son Zele de Dieu contre l'erreur et le vice, Sans Craindre les hommes, mais Dieu. Par sa Conuersation et par ses Soins dans toutes les fonctions de sa charge; Comme aussi par ses bonnes Moeurs, par sa vie innocente exemplaire; par toute sa Conduite honnête et sans Reproche. Et nous rendons Graces à Dieu, à sa Grace, My Lord Duc D'Ormond, et à nôtre tres Reverend Pere en Christ, My Lord Evesque d'Ossory de nous avoir donné un
tel

tel bon et fidele Pasteur, que nous prions Dieu de vouloir nous conserver.
 Enfoy de ce que dessus, nous apposons iti nos seings. Fait à Kilkenny ce
 4 de Decembre 1707.

De Labat de Baly,	Campernet De Coysse,	Gaspard La Balme,
Du Perje,	De Merrenx,	Gayrou,
Louis le Blanc,	Jaques Mercier,	Fenouillet,
Jean Vassy,	Bigos,	Chapel,
Henry le Noir,	Louys Dubaz,	LaBarthe,
Nicholas Dufort,	J. Audat,	Aubaret,
Jean Rive,	Jean Galier,	Cocheteux,
		George Bounard,

M. David presented the two first Certificates to My Lord Archbishop of *Dublin*, and thus he proved to his Grace that the Address of Mr. *Renoult* in the Name of the *Grand-Jury* against M. *David* (on which his Grace had grounded himself to Reject and Annul M. *David*'s Deposition about the Doctrines of Mr. *Renoult*) was False. Then My Lord Archbishop told M. *David*, Then Prosecute Mr. *Renoult* in my Ecclesiastical Court. M. *David* Answered, my Scope is not to cause Costs to Mr. *Renoult*, much less to engage my self to great Cost which I am not able to bear; And therefore I am only Deponent into the Hands of your Grace, ready to take in good Conscience the Oath in Confirmation of the Truth of my Deposition, for God and for Her Majesty, that it may please your Grace to prevent the Dangerous Consequences of such a Teaching and Preaching of Mr. *Renoult*.

No remedy hath been hitherto brought to this Evil; even Mr. *Renoult* boasted himself that My Lord Archbishop of *Dublin* highly and fully approved even praised Mr. *Renoult* for all his Dealing, and Preaching and Writing the Doctrines mentioned in the Deposition, in a Letter directed to Mr. *Renoult*, but never Notified to M. *David*. Which (as it is delivered) is not to be believed of a Learned, Pious and Grave Prelate, such as is My Lord Archbishop of *Dublin*, so much the more he declared quite the contrary to it to Mr. *Renoult*, as 'tis above related. That is Morally impossible: And it is to injury very much his Grace to attribute unto him such an Approbation. Nevertheless, as if it did come truly such from his Grace, Mr. *Renoult* and his followers, as if they were not of the same Religion with us (which Mr. *Renoult* had Declar'd before, expressly from the Pulpit; they were not) They, from *September* last, would not be Partakers of the Lords Supper with us, but had a Communion apart, and they Abandoned our Congregation, and had private Meetings when M. *David* Preaches.

F I N I S.

AN INDEX

Of some Evidences of the Truth of this *Deposition*.

1. **T**HIS Evangelical Denuntiation brings with it self the Characters and Convincing Proofs of it's Truth, by the Circumstances well Specified every where.

2d. By the Oath of the Deponent, taken before the Magistrate:

3d. By the Notes of Mr. *Renoult* on and against the Book of Dr. *Jurieu* against *Socinians*, *Renoult's* Handwriting, Subscribed with his own Name, which Notes do contain the same impious Doctrines mention'd in the Abstract of his Sermons.

4th. By the quotation of the *French Socinian Books*, out of which it appears most Evidently that Mr. *Renoult* took his Doctrines.

5th. By abundance of other Writings of Mr. *Renoult* which are in the hands of the Deponent.

6th. Even most evidently by the Libel it self of Mr. *Renoult* deliver'd to the Ecclesiastical Court of *Ossory* against the Deponent, wherein Mr. *Renoult* relates by parts abundance of discourses Preached by the Deponent against *Sabellians*, *Socinians*, and other Hereticks in General, and the said *Renoult* complains of it, and saith, that they have been uttered against *Renoult's* own Doctrines, deliver'd in his Sermons.

7th. By the Proceedings of *Renoult* against the Deponent, as by his Objecting nothing, not a word against the Deposition, when he and the Deponent appeared before the Lord Arch-Bishop of *Dublin*, to be judged about it, but only Presenting to his Grace a Scandalous and Untrue Address against the Deponent.

8th. By *Renoult's* entering a Suit in Law against the Deponent with a false, execrable Accusation of a young boy to Swear falsely against the Deponent. Which Suit, 'tis true was not Prosecuted; But why? because the Boy Pricked in his own Conscience, when he should appear, being with

Renoult's Advocate, made a full recantation of it; Which Accusation and Recantation is now in the hands of the Deponent. Good God! what means for one who calls himself Minister of Christ.

9th. By an high Publick and Plain Declaration Mr. *Renoult* made from the Pulpit, that neither he nor his Adherents were of the same Religion with the Deponent, of it, the Deponent hath the Declaration in Writing of several Witnesses on Oath taken before the Magistrate.

10th. By that that Mr. *Renoult's* followers sent one of their *Cabala* to the Deponent, to declare unto him with threatnings in their Name, that if the Deponent did Preach more against *Socinians*, they would make a Schism. And this Envoy maintained at the same time several *Socinian* Doctrines of *Renoult* to be good, especially this, *Christ cannot be God, since he humbled himself, for God cannot be said to have humbled himself.* The Deponent hath the Declaration about that of the Witnesses who heard it, in Writing on Oath taken before the Magistrate.

11th. By the Schism it self that *Renoult* and his followers made from the French Congregation to which they were joyned before, absenting themselves from our holy Assemblies and Communion, and keeping a Communion a part.

12th. By the Declarations of several worthy Persons, who heard Mr. *Renoult* Preaching, who before the Magistrate deposed on Oath in Writing the same things mention'd in the Evangelical Denuntiation:

13th. Several others of *Renoult's* Hearers, if the Oath is given them, shall declare not only what is mention'd in the Deposition (for the Deponent relates only in it what he heard himself, and he heard not all) but a great deal more; as what *Renoult* said expressly against the Symbole of St. *Athanasius* and the Nicene Creed, &c. which they already declared to some Divines.

14th. What the Deponent, immediately after he had heard the horrible and blasphemous Sermon of *Renoult* mention'd Art. XIII. against the Eternal Divinity of our Lord and Saviour, highly protested against it at Church, as execrable. At which Protestation, not one replyed a word; Sure if that Sermon had not been such, they had complained of it, and had Created a Suit in Law for it in the Ecclesiastical Court against M. *David*; which they did not. Is not that an Evidence of the Truth of the Denuntiation about it?

All the Proofs here mention'd and more, are in the Hands of the Deponent, and he will shew them to every one to whom it may belong.

After that, Let all true Christians judge whether those *Renoult's* Doctrines are Christian or Antichristian; whether those Doctrines, being frequently delivered in the Congregation the Lord Committed unto the Depo-

Deponent these 13 Years last past, he was not bound in conscience to declare it to his Superiors (*See Levit. V. v. 1.*) to remedy it ; So much the more that Mr. *Renoult* made already a Party amongst us, and this Evil encreases Daily. Let the true Christians judge also; whether what the Deponent is Tormented and Ruined from 11 Months, in the Ecclesiastical Courts, for having declared it to his Superiors, and said those Doctrines to be bad, is according to God and done with Justice:

Thou art my Great Witness, O Great God be thou also my Judge Amen.

Some Certificates of the Churches, Bishops, Ministers of Christ, &c. Of the Life, Conversation; and Mi- nistry of the Deponent, *M. David.*

MR. *Renoult* with his Followers, being not able to Justifie himself about the Matters Objected against him in this Deposition; (For, they are matters of Fact well Proved. And where is a True Christian, who would not abhor them?) Endeavours to Defame the Deponent, in private Conversations, from the Pulpit, by Letters, by Songs, by paltry Verses, by Anagrams, by Epitaphes, by abundance of Slanderous long Libels in French and ingross Latin (for there is a Store of all those things ; Mr. *Renoult's* hand writings) spread abroad in *Kilkenny, Carlow, Dublin, London, &c.* The Deponent who is known in *Christ's Churches* from so long a time, never answered a word to those *Monastick* slanders, but despised them, judging that those who knew Mr. *Renoult* would look on all those things as on an effect of the breeding of Mr. *Renoult* amongst

mongst the *Fryars*, described in the Revelation as hellish Locusts with Tails of *Scorpions*. But some friends of the Deponent Represented unto him, that so many slandering Libels being in the hands of several People, who knew neither the Denuntiated, nor the Deponent could make a bad impression of him on their minds, which would reflect on his Ministry, and that since he could easily and authentically shew the Christian World, what he hath been all his Life long by opposition to his Adversaries Calumnies, he should do it. The Deponent yielding to that advice, gives here to the Publick, the following Certificates, wherewith he shews what hath been the Series of his Life; And as St. Paul, in the Island of *Melita*, shook off into the fire the Viper that came out of the heat, and fastened on his hand, he shakes off all those *Renouls* and of his followers Calumnies into the fire from whence they came. And he defies them all, and all others to prove any thing against his Doctrines, his Ministry, his Life and Conversation. Glory be to God.

Before his Introduction into the Holy Ministry, 1st, in Geneva.

Florentissimus, & S. Theologiae Candidatus *Michael David* Genevensis in Academiae nostrae sinu institutus a teneris annis, laudabilis in pietatis praxi & in literis humanioribus progressus fecit. Inde ad Ordinem Philosophicarum Artium promotus, mel cognitionis illarum frequenti lectione, auditione & exercitatione sibi paravit & promisit. Non mediocres in Rhetorica sana & sobria proventus ostendit. In Auditotio postmodum Theologico sedulum se, attentum & *etiam* praestitit, privatis studiis accubuit, & exercitamentis explanationis sacri contextus ac disputationis se dedit, ita ut animi industria & laudabili judicio adiutus quibus valet, amplam eruditionis penum in sacris, & doctes ad concionandum & ad dicendum expeditas, Sacro in gloriam Dei Zelo & sanctimonia coronatas, ostenderit. Quibus spem facit fore ut eodem pede pergens evadat in organum utilissimum aedificandae Ecclesiae Dei. Dominum itaque precamur qui benedictiones illi suas cumulate superfundat, & bonis omnibus illum de meliore nota commendamus, Testimonium iterantes, quale hinc discedens ex jussu Coetus nostri

stri accepit. Datum Genevæ, Idibus Martiis, Anno, *Ære Christianæ*,
MDCLXX.

Locus Si- *Philippus Mestrezatius Academia Genevensis Rector.*
gill Acade- *Ludovicus Tronchinus S. Theol. Professor.*
miæ Gene- *Daniel Chabræus L. M. Q. Subscripsi.*
vensis: *Amadeus Mestrezatius L. M. Q. Subscripsi.*
D. Cropetus L. M. Q. Subscripsi.
R. Chouëtus Philosophiæ Professor.

2d. In France in the Academy of Paylaurens in Languedoc.

Michael David nomen suum dedit Scholæ Podiolaurenſi Theologicæ
mensis Maii die 21 Anno 1671. atque hætenus multa hîc in sacro stu-
dio stadioque diligentia laude floruit. Frequens auditor, Frequentissi-
mus Disputator, acutus, solers, exercitatissimus, semperque paratus,
sive theses oppugnandæ fuerint, sive propugnandæ, sive in umbra Scholæ
sive in publica luce sæpe etiam sacrum Divini Verbi contextum, con-
cinnè & accuratè proposuit & exposuit. Nulla turpitudinis labe in-
fecti sunt mores. In corporis habitu modestiam coluit & decentiæ li-
benter obsequutus est. Huic optamus Deum ubique propitium. Da-
tum Podiolauri die 24 Augusti, 1672.

Martellus Verbi Minister, Theologiæ Professor, & Academiæ p. t. Rector.

Bonafossius Ecclesiastes Podiolaurenſis.

Perezius V. D. Minister & Linguae Sacrae Professor.

Gommarcus J. Christi Minister & S. S. Theol. Professor.

Ramondou V. D. M. & Professor Philosophiæ.

John Bon Dr. Med. Philos. Professor & Gymnasiarcha.

Michael David Genevensis nostro jam antea instructus ornatusque
Testimonio quod die accepit, 24 Augusti Anno Superiore, Alterum ab
ea die anni studiique curriculum priori addidit pari diligentia et
eodem pede pergens quo jam cœperat. Datum Podiolauri die Septem-
12. Anni labentis 1673:

Martellus Verbi Minister, Theologiæ Professor Academiæ p. t. Rector.

Bonafossius Ecclesiastes Podiolaurenſis.

Perezius V. D. M. & L. S. P.

Ramondou V. D. M. & Prof. Philos.

Bon Dr. Med: Phil. Prof. & Gymnasiarcha.

Le Sr. *Michel David* Genevois, Proposant, a esté 14 mois dans cette Academie. Nous avons toujours remarqué en luy de tres beaux dons dont Dieu l'a liberalement enrichi. Il a esté honoré de la charge de Preteur, dont il se'it tres dignement aquitté, & a rempli plusieurs voides pendant ce tems là, soit dans l'Eglise, soit dans l'Academie. Nous l'avons admis dans rôt're Compagnie pour le former de plus en plus dans la conduite & dans le gouvernement de l'Eglise quand il plaira à Dieu de l'honorer de la charge du Sacré Ministère. Nous l'avons aussi ouï en Propositions à la face de cette Eglise par diverses fois, où il nous a fait paroître le riche talent que Dieu luy a commis pour parler agreablement en public, & pour s'insinuer doucement dans le coeur de l'Auditoire. Nous estimons que Dieu continuant d'espandre sa benediction sur sa Personne & sur ses Saints labours, il reüssira avantageusement dans le Sanctuaire, Il sera un puissant instrument en la main de Dieu pour l'illustration de la gloire de rôt're commun Maitre, & pour l'edification de Son Temple. Il a frequenté assidument les Exercices de pieté, & il y a esté avec pieté luy mesme, & a participé au Saint Sacrement de la Cene toutes les fois que les occasions s'en sont presentées, & a edifié cette Eglise par la Lecture de la Parole de Dieu soit pour soy mesme, soit pour autrui. Nous luy souhaitons de tout rôt're coeur le comble de benedictions divines jusques au point de Son introduction dans le Sanctuaire Fait en Consistoire à Puylaurens cedernier d'Aoust, 1672.

Bonafous Ministre.

Anciens. Fabas Desbonettes

Gommarc Ministre Profes.

Dupuy Bonnet.

Le Sieur *Michel David*, Proposant, natif de Geneve, estant revenu à nous en dernier lieu, y a fait un seiour d'une année, pendant lequel temps il n'a pas seulement confirmé le precedent Tèmoignage que nous luy rendisimes, mais il a encore encheri par dessus, par de nouvelles lumieres & de plus grandes connoissances que nous avons remarqués en luy, Dieu l'ayant enrichi de beaux dons qui ont paru dans le Temple & dans l'Academie. Il a dignement rempli les fonctions auxquelles la qualité qu'il scùtient l'oblige. Il s'est employé avec une affection extraordinaire à la visite et à la consolation des malades dont toute cette Eglise reste tres edifié. Nous ne doutons point que Dieu continuant d'espandre abondamment sa benediction sur sa personne & sur ses Saints labours,

labeurs, & Sanctifiant de plus en plus sa conduite & ses moeurs et les beaux dons, dont il luy a esté si liberal, il ne soit un puissant instrument en la main de Dieu pour l'illustration de la gloire de nôtre commun Maistre & pour l'edification de Son Temple quand il plaira à Dieu de l'honorer de la charge du Sr. Ministère, comme nous le luy Souhaitons de tout nôtre cœur quel que part quil plaise à la Divine Providence de l'adresser. Fait en Consistoire à Puylaurens ce 12 Octobre 1673.

Bonafons, Ministre. De Fanicaux, Consul & Ancien. Celeries, Lieutenant General. Barrau, Ancien & Syndic. Anciens, Fonbas De Celeries Malabion.

After his introduction into the Holy Ministry.

1st. In the House of the Duke and Marechal de la Force, and after the Death of the said Duke in the Dutche's Dowagers House.

Monsieur David m'ayant fait connoître le dessein qu'il a d'aller exercer son Ministère en Angleterre où il est appelé par une Eglise de ce pays là, & m'ayant sollicitée par plusieurs raisons de luy vouloir donner la liberation & de consentir qu'il quitte ma Maison pour suivre l'employ que la Providence luy adresse. Je n'ay garde, ayant la consideration que j'ay pour luy, de m'opposer à son desir, ni de luy refuser ce qu'il demande; Et quoy que la grande edification que j'ay receuë de luy jusques ici, me donne un desplaisir sensible de voir qu'il est dans le sentiment de se separer de ma Maison où ie Souhaiterois bien le pouvoir retenir, Je luy accorde sa liberation que j'accompagne & de mille voeux que jefay au ciel pour luy, Et de ce Tesmoignage veritable que j'ay esté également edifiéë toujours & de la Predication & de ses Moeurs, Et que jamais ie n'ay remarqué en luy que des qualités dignes d'un vray Ministre de *Jesus Christ*. Fait à Born ce 7th Octobre, 1678.

L. De Belsune Marechale de la Force.

Nous Ministres & Anciens de la Basse Guienne assemblés en Synode dans la ville de Castelialoux par la permission de sa Majesté, Certifions a tous ceux qu'il appartiendra que Monsieur David a receu le Sr. Ministère dans cette Province, qu'il l'a exercé dans la Maison de Monseigneur le Duc de la Force Pair & Marechal de France, & depuis dans celle de Madame la Duchesse Marechale de la Force sa veuve. Qu'il a esté toujours dans une Approbation Generale parmi nous, tant par les Predications, que par une vie sans reproche, honneste, edifiante & digne d'un veritable Ministre de *Christ*. Nous aurions bien Souhaité qu'estant aussi estimé & cheri qu'il est de tous ceux qui le connoissent parmi nous, il eût voulu

y demeurer & y continuer Son Ministère Mais parce qu'une Eglise l'appelle en Angleterre, à laquelle il Souhaite de s'attacher, il nous a demandé sa libération que nous n'avons peu luy accorder qu'avec beaucoup de peine dans le dessein que nous avions de le retenir, ce qui ne nous a pas esté possible. Nous prions le Seigneur qu'il l'accompagne de sa grace par tout où sa Providence l'adressera, & qu'il benisse abondamment Son Ministère & sa personne, afin qu'estant agreable à Dieu, il trouve un accueil favorable parmi les hommes. Fait à Castelialoux ce 13 d'Octobre, 1678.

Augier, Modérateur. Bethoule, Modérateur Adjoint. Rondelet, élu pour recueillir les Actes. Pinet, Secrétaire du Synode. Garrissolles, Ministre & Modérateur de Colloque. Malhide, Ministre & Modérateur de Colloque. Bourée, Ministre. Vedrine, Min. Joye, Min. Goyon, M. Ricotier, M. Dartigues, M. Brocas, M. Royere M. Brun, M. Labat, M. Gommare, M. Pichot, M. La Bonneille M. Gros, M. Maturin, M. Rivasson, M. Chardevene, M. Gellius, M. De Costa, M. Eymat, M. La Coste, M. Eymer, M. Dufau, M. Gervais, M. &c. &c. &c. &c. Ministres & Anciens.

2. In England, in Thorney Abby and London.

Feb. 30. 1683. These are to Certifie all whom it may concern, That the Bearer hereof *Michael David* hath Lived in *Thorney* in the County of *Cambridge*, and within the Isle of *Ely* for these Five Years last past, during all which time, he hath been a Person of very good Life and Conversation, so far as ever we have heard; Witnels our Hand the Day and Year above Written:

Henry Pern Rec. of Leverington.

Nous

Nous souffignés Membres de l'Eglise Françoisse recueillie à Thorney Abby, dans l'Isle d'Ely, Comté de Cambridge, tous participants à la Ste Cene dans laditte Eglise, Attestons en verité par le present Acte que nous sommes tres satisfaits de la conduite, du Ministère et des Predications de Monsieur *Michel David* nostre tres honoré Pasteur. Et que nous desirons avec ardeur qu'il continuë à exercer Son Ministère au milieu de nous, En foy dequoy nous nous signons, Fait à Thorney Abby ce 3. de Mars 1684. et la 36. Année du Regne de nostre Souverain Monarque *Charles 2d.* que Dieu Conserve.

Jacob Harlé,
Jean Massingarbe,
Jean Lizy,
Jacob Descamps,
Faques de Haffrengue,
Jean de Haffrengue,
Pierre Aumonier,
Phillippe Lermite.
Michel Bernard.
Jean Bounaudet,
Jean de Langaigne,

Louys Ozutet.
Abraham Hoorde.
Jonas Aumosnier.
Isaac Dubois.
Jean de la Haye.
Jean Bousmar.
Pierre Huglo.
Jean Dubois.
Jacob Vennin.
 &c, &c, &c.

Nous Pasteurs & Ministres des Eglises dispersées de France. A tous ceux qui ont obtenu une foy de pareil prix avec nous, Salut. Nous témoignons que nôtre tres cher & bien aimé Frere Monsieur *Michel David* Ministre a Sejourné en Angleterre l'espace de Six ans, cinq desquels il a employé à edifier l'Eglise Françoisse de Thorney Abby, & l'autre à edifier & consoler ses freres dans cette ville de Londres. Dans l'un & dans l'autre de ces lieux, Il a toujours travaillé d'une maniere infatigable à l'oeuvre de Son Ministère, y preschant avec une force & une netteté d'esprit extraordinaire. Sa maniere d'expliquer l'Ecriture Sainte est claire & solide, qui éclaire l'esprit & qui touche le coeur. C'est dans l'exercice de Son Ministère que les malades se sont trouvés consolés, les pauvres assistés, les prisonniers visités, ne cherchant dans ces Saints Exercices que la Gloire de son Maître; Il y à gagné le coeur et l'amitié de tout le monde. Ayant montré dans toute sa conduite des moeurs honnestes et toutes dignes de sa Sainte Profession, Il S'est

Amassé un bon thresor pour le jour de la necessité, beaucoup de bonnes œuvres que le suivront & qui luy seront en consolation & en joye au jour que les Secrets de tous les coeurs seront revelés. Ces qualités dignes d'un bon Ministre de l'Evangile, nous l'ont rendu extremement cher & precieux : C'est aussi ce qui nous engage à croire que suivant la Providence de Dieu qui l'appelle maintenant ailleurs, il sera d'un grand fruit & d'une grande edification dans Son Ministere, sa Pieté & Son Zele étant telle qu'elle est de tous les lieux & de tous les temps. Ainsi persuadés, nous luy avons donné ce present Tesmoignage, & nous l'accompagnons de tout nostre coeur de nos vœux & de nos prieres, le recommandans à la grace de Dieu & à la pieté de tous les fideles. Fait à Londres ce 11 May, 1685.

Du Bourdieu, Min. du St. Evang. Satur Ministre de l'Egl. Francoise de la Savoye. Piozet Min. de l'Egl. Frans. de Londres: Isaac Addée, Ministre. Richard Dumaresq Ministre de l'Eglise Francoise de la Savoye. J. Gaches Ecclesiæ Anglicanæ Minister. Andreas Fridericus Forneretus Ecclesiæ Anglicanæ Presbyter. Cesar de Bello loco Ecclesiæ Anglicanæ Minister & Regi Magnæ Britanniae à sacris domesticis. Faulcon, M. J. R. De Rosemond, M. Boisseau M. Sartre. Vernous, M. E. Grongnet, M. J. Modenx, Pasteur. Bertrand, M. Fr. Le Preux, M. J. Missen, M. Trouillart, M. Galli de Gaujac M. &c. &c. &c.

Nous Ministres & Anciens de l'Eglise Francoise de la Savoye à Londres, Certifions que Monsieur Michel David Ministre de l'Evangile a Seiourné l'espace de Six ans en Angleterre, qu'il en a employé cinq à edifier l'Eglise Francoise de Thorney Abby & la derniere à consoler ses freres dans cette ville, où il nous a extraordinairement edifiés non seulement par une conduite sage & honneste & une conversation pleine de pieté & digne de Son Caractere, mais aussi par les doctes & Solides predications qu'il nous a données, & frequentant les Saintes Assemblées, & participant à la Ste Cene du Seigneur, sans avoir commis aucun Scandale qui soit venu à nostre connoissance. Et comme il est resolu de se retirer du milieu de nous, nous luy accordons de bon coeur ce Temoignage, priant le Seigneur de le combler de ses graces et le favoriser de plus en plus de sa protection & des marques de Son amour en quelque lieu que sa Providence le conduise. Fait au Consistoire ce 11 May, 1685.

Du Bourdieu Min du St. Evang. Satur, Min. Anciens. Louys de la Faye. Dugnas. Grueber. Testard. Barband. P. De Forceville. J. Tiphaine.

3: In Denmark, having been Chaplain to St. Gabriel Sylvius when Envoy Extraordinary to his Majesty into Denmark.

THese are to Certifie all whom it may Concern that Mr. Michael David having been my Chaplain all the Time of my Four Years Negotiation, as Envoy Extraordinary in Denmark, and Return'd with me into England, in Aug. 1689. did, during that whole Time behave himself every way suitably to his Profession, without the least Scandal or Blemish, and Preached as well in *English* as in *French*, not only to the Edification of my Self and Family, but also to the Testified Liking and Satisfaction of his other Auditors. And moreover, both in his Sermons and Publick Disputes; he shewed That Modesty, Ability and True Learning, that Purchas'd him a great Approbation and Esteem among the Divines and Learned Men there; As his Exemplary Conversation did among All. In Witness whereof I have set my Hand and Seal this 26th day of Decemb. 1692.

Gabriel de SYLVIVS, Locus Sigilli:

4: In England again, being Chaplain to the Rt: Honourable the Earl of Faucomberg.

I Do hereby Certifie, That severall Testimonials out of France Concerning the Piety and Learning of Mr. David, were some Months since brought to me, which I cannot at present find. And that the good Character given of him in those Testimonials, hath been very much Confirm'd to me, by several Persons of great Credit, to whom he is well known. December, 9. 1692.

JO. CANT.

THese are to Certifie, That I have seen very Ample Testimonials in Favour of Mr. Michael David, late a Minister amongst the Protestants in France, now in Orders in this Church, That I had a very full and worthy Character of him from St. Gabriel Sylvius, on whom he attended as Chaplain in Denmark Four Years. That I have had these good Characters very much Confirm'd to me, by those that have known him the best, and have Convers'd the most with him, since he hath been in England. And on a great deal of Conversation, that I myself have had with him; I judge him to be a Learned, and a very Pious Divine, and that he do's very well deserve to be Encourag'd and Well Provided for in this Church. In Witness whereof, I have hereunto set my Hand and Seal this 26th of December, 1692.

H. LONDON.

locus sigilli

W. Cov. and Lich.

Decemb.

Decemb. 27. 92.

I do believe the Contents of this
Certificate to be True.

Tho. Lincoln.

locus sigilli

5. In Ireland, in Kilkenny.

Here should be placed the three Certificates which are in the End of the Deposition, viz. of the City of Kilkenny; of the Lord Bishop and the Clergy; and of the French Refugees in that Diocess. In this conjuncture several worthy Persons Honoured the Deponent with their Certificates which they sent him, even the French Congregation of Carlow, but the following of two most worthy and eminent Doctors in Divinity will Suffice here.

Moy Benjamin de Daillon Ministre du St. Evangile, demeurant à Carlow, déclare qu'ayant eu l'honneur de n'entretenir diverses fois avec.

Monsieur David aussi Ministre du St. Evangile demeurant à Kilkenny, j'ay trouvé ses sentimens tres purs & tres Orthodoxes en tout, & particulièrement sur les Doctrines de la tres Sainte Trinité, de la Divinité de Jesus Christ, de la Satisfaction qu'il a rendue à la Justice de Dieu pour nous, & de l'efficace de la Grace du St. Esprit necessaire pour la conversion des hommes à Dieu pour la production de la foy & de la Sanctification. Que j'ay remarqué mesme que ledit Sr. David entendoit fort bien ces matieres & qu'il estoit tres propre pour confondre les Sociniens & refuter leurs erreurs. En foy dequoy j'ay signé la presente Declaration à Carlow ce 27 d'April, 1708.

Benjamin de Daillon.

Locus Sigilli.

En presence de

E. Fourreau.

De la Boulay.

A. Balaguier.

JE Declare qu'ayant vescu quelque temps chés Monsieur David Ministre de l'Eglise Françoisé de Kilkenny, Je l'ay trouvé d'un Entretien utile & instructif, d'une vie reglée & convenante à Son Caractere, & d'une tres grande exactitude dans les fonctions de Son Ministere, ne refusant ses bons Offices à personne, particulièrement aux necessiteux, et empressé à visiter les plus petits de Son troupeau dans leurs Maladies, comme il l'auroit peu estre à l'égard des plus grands. Si reglé d'ailleurs dans les Exercices ordinaires de devotions dans sa Maison, qui étoynt souvent accompagnées d'entretiens et de reflexions de pieté, que j'en ay reçu beaucoup d'edification. Quant à sa Doctrine, il m'a paru bon Theologien et Theologien Orthodoxe, fort attaché à la Confession de foy de l'Eglise Anglicane, laquelle, comme chacun sçait, ne differe que de nom de celle de nos Eglises de France, et qui est un Extrait si pur et si fidele de la Sainte Doctrine qui est contenue dans la Parole de Dieu: Sur tout je l'ay trouvé d'une Orthodoxie severe et inflexible dans les Controverses que nous avons avec les ennemis, ou les partisans relas-
chés

chés de l'efficace de la Grace, de la Satisfaction et de la Divinité de Notre Seigneur *Jesus Christ*. Ce n'est point au reste depuis peu de temps que Son mérite m'est connu ; Je l'ay veü se distinguer en *France* entre ses freres, soit à Puylaurens où je l'ay connu, Soit en Guyenne où il a fait du bruit, et où j'ay sçeu q'uil avoit merité l'approbation de nos Synodes ainsi que celle de nos Academies. Fait à Karkagh ce 10 de May, 1708.

J. Abbadie.

Thus the Churches, and Great Men (to whom Ten times more could be added here, if it was Necessary) do concur in their Testifying about the Life, Ministry, Manners and Conversation of the Deponent, from his Youth to this 68th Year of his Age, and the 34th of his Ministry.

He hopes in God, that he may say as St. Paul, *I have Fought a good Fight, I have finish'd my Course ; Henceforth there is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge, shall give me at that Day,*

Amen.

The *PRAYER* to God of the Deponent, when with the Magistrate before his taking the Oath.

O Great God, Almighty God, whose Name is Holy, Glorious and Fearful; who inhabitest in Heaven, and seest every thing on Earth, even to the bottom of our Hearts; We thy humble Servants do Prostrate here our selves at the Feet of thy Adorable Majesty, to Worship thee, and beseech thee to look upon us with the
L
Eyes

Eyes of thy Compassions, especially on thy Servant who directs here his humble supplication unto thee.

Thou knowest how thy Servant heard frequent Blasphemies against thee, O Holy and Blessed Trinity, and against thy Adorable Eternal Divinity O Son of God, our blessed Lord and Saviour, utter'd by one who opposing himself to those Holy and Comforting Tracks of thy Gospel, Endeavour'd to Ridicule them, and blot 'em out of the Minds of those whom thou hast Committed to the Care of thy Servant, Thou hast said, (Levit. 5. 1.)

If a Soul Sin, and hear the Voice of Swearing (Blasphemy) and is a Witness, whether he hath seen or known of it; if he not utter it, then he shall bear his Iniquity. And (Deut. 6. 13. & 10. 20.) Thou shalt Fear the Lord thy God, and serve Him, and shalt Swear by His Name.

Thy Servant in obedience to these Thy Commandments, comes in Thy presence before the Magistrates to glorifie Thee O God, by Declaring what he Heard and Read, upon Oath in Thy Name, in expectation of a Blessing upon this Holy work.

Be Thou, O great God his Witness, and blest this Work undertaken by him, with great Reverence and due Fear of Thy Majesty, for Thy Glory, the Preservation of our Holy Religion, and the Salvation of Souls.

Blest the Church, blest Her Majesty in her Person, in Her Government; and especially in Her Armies at this Important Conjunction. Bless us all, O good God, for thy Sons sake!

Our Father which, &c.

County *Rilkenny*,

By *Adam Haydocke Esq;*
Mayor of the said City.

Locus Sigilli
Civit.

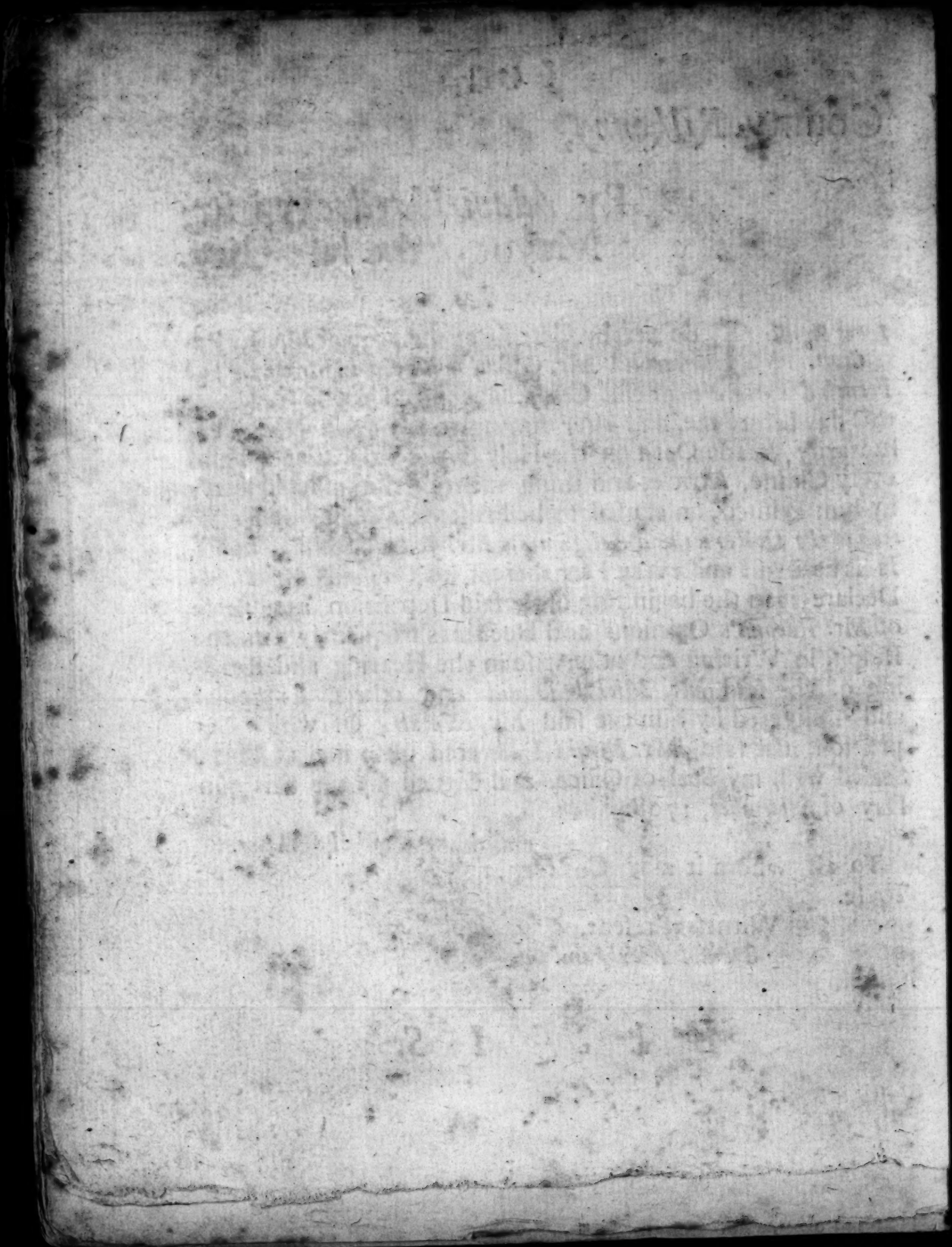
I do hereby Certifie at the request of the Reverend Mr. *Michael David* Minister of the French Congregation of this City, that the said Mr. *David* came this day before me, and after having call'd upon God, voluntarily, made Oath on the Holy Evangelists, that all and every Clause, Article, and thing mention'd in a Book lately by him Printed, or caused to be Printed; Intituled *A Deposition of the Doctrines and Religion of Mr. John Baptist Renoult*, Is True in all and every Part thereof, as the said Mr. *David* Declares it in the beginning of the said Deposition, as to those of Mr. *Renoult's* Opinions and Doctrines frequently in the Pulpit, in Writing and otherwise in the Hearing and Reading of the said Mr. *Michel David* and others, Expressed and Delivered by him the said Mr. *Renoult*; Of which Deposition, the said Mr. *David* Delivered unto me a Copy, Sealed with my Seal of Office, and Signed by me this 7th Day of September, 1708.

Adam Haydocke Mayor.

To all whom it may Concern.
These.

Witness Present,
Daniel Markham.

F I N I S.



Appendix

MR. *Randolt* delivered his Impieties, not only in his Sermons, in his Written Notes against an Antisocinian Book, and in his Conversations, but also in a Printed Book; For there is a Famous Infamous, most Pernicious *French* Book, Intituled, *La Madona*, whereof Mr. R. is the Author. The Fourth Chapter of it is against the Incarnation of the Son of God, against the Article of Our Creed, *The only Son of God is born of the Virgin Mary*; but to cover himself a little, he takes pretence of Fighting against the Title of *Mother of God*, which Christians (because they believe Christ to be God and Man in Unity of Person give to the Blessed Virgin,) which Title is the same thing, as to the Sense, with that Article of our Creed, but which at the first sight may seem strange to a Protestant. All his Discourse aims to perswade Men, that if Christ is born of the *Virgin Mary*, he cannot be God; but that with *feigned words*, and not quite so openly as when he did Preach, *Christ cannot be God since he humbled himself*. For Speaking of Jesus Christ, and of the Blessed Virgin he expresses himself thus; *If she is his Mother, (and if he is God) She is eternal, Almighty; He is no more uncreated, Eternal nor Almighty; He subsists not by himself; She is above all beings. If God, that is Jesus Christ, whom Christians say to be God, the Son of God, is her Son, he is her Subject, She is his Lady; He is her Vassal; She is to be Adored; for Adoration is a Natural Consequence of it*. And that no body may think that he fighteth against a Chymera, against Men who would say that the Divinity is born of *Mary*, which would be most ridiculous in him, since never any Man in the World came to that Degree of Madness as to assert such an Heresy, R. shews that when he Speaks thus, when he rejects thus that Article of our Creed, that Title of *Mother of God* which Christians give to the Blessed Virgin, he rejects it, taking it in the meaning of the Fathers of the Council of *Ephesus*; and of all Christians, saying expressly here; *After all we shall never subscribe to the Decisions of the Council of Ephesus, which to cause Christianity to fall into the most prodigious Idolatry that ever was, gave to a Creature a Name which did not belong to her*. Observe that the Decisions of that Council; were not about any Worship due to the *Virgin Mary*, there is not in them a word of it, but were about the Incarnation of the Son of God, and that all those Decisions are Admitted by all Christians as very *Orthodox* and *Holy*, Mr. R. declares to the Publick, he would never Subscribe to them; Oh! what will become of Christians if this Mr. R. abandons them thus in this most Essential Article of their Faith? He adds, *Christians, who with that Council give*

Some short observations on y^e printed book of R. La Madona, against y^e Divinity of Christ or his Incarnation, and for Mahometan Religion. whereby he pretends to prove y^t if Christ is born of y^e Virgin Mary he cannot be God.

„ that Title of Mother of God unto Mary, are in that a stumbling block to
 „ the Jews and to the Mahometans, who have says he, of the Eternity
 „ and of the Independency of God the Ideas which every one should have.

’Tis true that nothing could be more Repugnant to the Notions
 that the Jews and the Mahometans have of God, than to say, *The
 only Son of God* (which is to say God, even according to the Jews,
Joh. v. 18. and according to Mahomet himself in his Alcoran) *is born
 of the Virgin Mary. Mary is his Mother, Or as John I. 1. 14. The
 Word who was God, was made Flesh, Or as the Angel to Mary; Luk. 1.
 35. The Holy thing which shall be born of thee, shall be called the Son of
 God, Or as St. Paul Gal. 1. 4. God sent forth his Son made of a Wo-
 man, and Acts 30. 28. Feed the Church of God, which he has Purcha-
 sed with his own Blood.* ’Tis true all that goes directly against the Ideas
 which the Jews and the Mahometans have of God, and is a stumbling
 block unto them, the Apostle 1. Cor. 1. 23 acknowledges it. Now (saith
 R.) Christians should have the same Ideas of God; which the Jews and
 the Mahometans have, and be not a stumbling block unto them as they
 are in that. Thus, (according to R.) Christians should reject those
 Expressions, those Passages, the Doctrines of the Divinity of Christ,
 or that of his Incarnation, that of our Redemption, &c. That is evi-
 dently R’s Doctrine in this Chap. *Oh! Renoult, the Lord rebuke thee.*

In the last Chap. of this Execrable Book, under the pretence of wri-
 ting against the Papists: R. makes a long Apology of Mahomet, of his
 „ Alcoran and his Religion, by Parts. Of his Morals he saith, *The Mo-
 „ rals of the Alcoran are the same with those of the Old Law of God. Then
 sure, according to R, they are very good:*

There is abundance of false stories in the Alcoran; R. cannot Denie
 „ it; but he says, *In them we have this good, that he who believes them with
 „ good Faith, is not hindered by his Credulity from the Worship due to the
 „ true God. Mahomet had no other scope in all those his stories, but to bring
 „ sinners to fear, serve and worship their Creator, to love and serve their
 „ Neighbour, to avoid the Punishments of Hell, and to Purchase Heavenly
 „ Delights.* Thus according to Mr. R, those Mahomets Stories could be
 Paralleled with the Parables of Christ in the Gospel. As to Maho-
 mets Religion and Doctrines, according to Mr. R. they are all the
 same with thole that Christians Profess, one only excepted, Namely
 „ that of the Incarnation of the Son of God. *Make Turks, (says he) to con-
 „ ceive the Mystery of the Incarnation, and behold you have them Christians.*
 All the other Mystery’s of Christian Religion. Trinity, Redemption,
 Justification by Faith &c. which Turks abhor, And abundance of Ex-
 crable

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crable Mahomets Doctrines which Christians on their side do abhor; as, Christ was not Crucified but a Phantom Resembling him; Mahomets Religion came from God; and is to be received without questioning it; Mahomet is the Paraclet promised by Christ; Holy Scriptures should not be as Christians have them, Poligamy; Sweating by Creatures &c. All that, according to Mr. R. is nothing in matter of Religion, to make any difference betwixt a Christian and a Mahometan. " R. adds, *A Christian would find fault in Mahomet because he says that Jesus is not God.* But R. finds no fault in it. Observe it well; Tho' R. mentions several times this Mahomets heresy, yet in all his Book there is not a word against it, Quite on the contrary, he Apologises " it thus, *It appears in that, says he, that Mahomet was far from having a mind of willing to divide, the Religious Worship betwixt God and the Creatures. 'Tis for fear of falling into Idolatry, that he would not acknowledge Christ to be God, Conceiving that that would be to raise up the Creature on the Throne of the Creator, and to make two Gods.* Thus, according to Mr. R. what Mahomet denies the Divinity of Christ, comes from a good and holy Principle. O the holy man Mahomet! O good and holy his Religion! *The Jews and the Mahometans have of the eternity and of the Independency of God the Ideas which all should have,* saith Mr. R. It witnesses be once heard, you will hear more of these R's Impieties and Blasphemies.

After that, who sees not most Evidently that R. is one of those; whereof St. Peter Speaks, 2 Pet. 11. 1. 2. 3. *There shall be false Teachers among you, who privily shall bring in Damnable Heresies, even Denying the Lord that bought them. They through Covetousness, shall with feigned words make Merceandize of you.*

Observe also, That this Book is stuffed with abundance of Nasty and Lascivious Stories; That God in it is Painted; That in it the Name of God is taken in vain even in jest; That R. relates in it several things Falsified; Namely this most Essential; He most impudently Falsifies the Sentence of the Council of Ephesus against Nestorius, which he relates p. 32. He took out of it the Name of Christ; and instead of it, he put that of Mary. He says that Nestorius was Condemned in that Council as a Blasphemer against Mary, and that he was her first Martyr, when the Sentence is, he was Condemn'd as a Blasphemer against Christ. R. is the first that we knew, of our Masked Socinians, who made himself bold to put his Name as Author on a Book of their perswasion; But dont wonder at it, He was bred a Cordelier and delivering his Impieties with *feigned words*, he hoped to escape. To draw to his perswasion the Members of the French Congregation of Kilkenny, he begun by giving them this Book to Read it privately. In

Appendix

In January 1709. Mr. R. caused an Answer to the Deposition of M. D. to be Printed, which was deliver'd to the French Churches, to the Coffee-Houses of Dublin, &c. by one Mr. Glanville R's Agent, and abundance of them in the Country by Mr. R. himself. In it Mr. R. denies not that he Taught the Doctrines mention'd in the Deposition, quite on the contrary he supposes it, and pretends to prove that they are all Good and Orthodox, not indeed by the Holy Scripture, or by reason, but only by the Authority of some Men, two only, who, in some Certificates are said to approve highly all of his Doctrines mention'd in the Deposition as good and Orthodox, even Praise him for them. Them we Name not here for respects sake; For since M. D's Deposition shews most evidently that R. is a Blasphemer against the Adorable Trinity and the eternal Divinity of Christ, 'tis likely they will declare they have been surprized in the Delivering of such Certificates, and that being better inform'd they will not make them good.

Mr. R. adds in his Answer a 3d Certificate viz. of his Followers, whereby they Certifie that they are of their Mr. R's. perswasion, and that their Master is very Orthodox, viz. to their Opinion. (M. D. prays the Reader to have a better Opinion of several of them; For some of them could not Answer if question'd; What is Orthodoxy? Some Subscribed to the Certificate without knowing what they did Subscribe to. I say nothing of 3 of them, whereof every one, (according to the Morals of Mahomet, which R. Teaches them to be the same, with those of the old Law of God) hath at the same time two Wives, and Children of them, which is peculiar to this R's Sect amongst Christians.) They in this Certificate accuse M. D. before all the Christian World in Print, that he M. D. deliver'd in his Sermons these following Discourses, which (so much this Seducer blinded some of them) they call very Scandalous Discourses. *The Emissaries of Satan, manglers of the word of God, &c. Establish the Doctrine of the Merits of Works, according to the Church of Rome. They preach that 'tis enough for to be saved to live Morally well. That Mahomet's Religion is a good Religion &c. Wish them our Saviour is Created, not an uncreated God. They accuse M. D. that on that he Exclaimed, Oh! Horrible Blasphemy! That he said from the Pulpit, The Emissaries of Satan by their Diabolical and Hellish Comparisons, make the Persons of the Blessed Trinity, Persons of Theatre, or Stage Players, and that on that he Exclaimed, O Heavens be Astonish'd! That he said also, Those People tell you that God can Command to Worship the Sun, to commit Idolatry &c. and that he called that an horrid Impiety. M. D. acknowledges that that is an Abstract of several of his Sermons deliver'd both in Kilkenny and in Dublin. But where is the Crime in it except it be found so in the Socinians Brain's? M. D. was Thanked for those Sermons deliver'd in Dublin, and they are very Scandalous Discourses in the Opinion of these R's followers. They add, In that we visibly perceived that M. D. had no other end, but (they should say, to strengthen us against the impieties of our New Socinians) to render Mr. R. suspected unto us, of whose Sermons &c. we have always been extremely edified &c. Thus M. D. defamed in full Pulpit Mr. R. a Profelyte. Thus they Certifie that Mr. R. had Preached those Doctrines, which they Conceive to be good against which M. D. uttered such Discourses, which they declare to be against Mr. R. tho' M. D. never mention'd him from the Pulpit. *O quanta vis est conscientiae ut sui ipsius efficiatur accusatrix et testis!**

In this most remarkable Certificate, For never such a one was seen in Christianity, one may see what is Renoult's and of his Followers Perswasion, who made Sect and a Communion a part in Kilkenny.

Let every Christian judge after all that. Whether R's Doctrines are Good and Orthodox, as those Certifying Men do affirm it; or Impieties and Blasphemies as M. D. affirms it. And whether M. D. Minister of Christ is justly prosecuted in Law for having declared it to his Superiors, to hinder the Progress of those R's Impieties in the Congregation the Lord Committed unto him M. D. from 14 Years.

